The World Alliance for Promoting International Friendship through the Churches.

HANDBOOK

THE WORLD ALLIANCE

CONTAINING

INFORMATION AS TO THE CONSTITUTION AND WORK OF THE ALLIANCE

TOGETHER WITH

REPORTS OF THE NATIONAL COUNCILS.

Offices:

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THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES.

CONSTITUTION.

Approved by the International Committee on August 26th, 1915, and ratified by the Constituent Councils in 1916.

OBJECT.

The object of the Alliance is to carry into effect the following resolutions passed at the Conference at Constance on the 2nd of August, 1914, viz.:

r. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the peoples, parliaments and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.

2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

3. That in order to enable the different Churches to be brought into touch with one another, steps should be taken to form in every country councils of either a denominational or interdenominational character (as the circumstances of each case require), whose object it will be to enlist the Churches, in their corporate capacity, in a joint endeavour to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information and generally co-ordinating the work connected with the movement.

CONSTITUTION.

I. The Alliance shall consist of Constituent Councils formed in accordance with the third resolution, and having as their object the object of the Alliance as set out above.

CONSTITUENT COUNCILS.

II. Every Constituent Council shall appoint its own officers, make its own rules, and administer its own affairs in such manner as it thinks best suited for the requirements and conditions of its own work.

ANNUAL REPORTS.

III. Every Constituent Council shall, on or before the 1st of March, send to the Central Committee a report on the work done during the last calendar year, and the International Committee shall collect and print all these reports and circulate them together with a report of their own work to all the Constituent Councils.

THE INTERNATIONAL COMMITTEE.

IV. There shall be an International Committee consisting of members nominated by the Constituent Councils. A member shall hold office for three years from the date of his nomination, but may be renominated. The number of members to be nominated by each Constituent Council shall be determined from time to time by the International Committee.

NEW CONSTITUENT COUNCILS.

V. The International Committee may recognize a new Constituent Council, and shall decide the number of members which such Council may nominate to the International Committee.

DUTIES OF THE INTERNATIONAL COMMITTEE.

VI. The International Committee shall deal with all matters of common interest to the Alliance, and regulate the general conduct of its affairs, and shall keep the Constituent Councils in touch with one another and acquainted with the progress of the movement. It shall summon a general conference of the Alliance whenever it deems this to be advisable. It shall elect its own officers, and may appoint subcommittees and delegate to such sub-committees such of its own powers as it may think fit.

THE BUREAU.

VII. The International Committee shall establish and maintain a Bureau, with such officers as may be necessary for conducting the affairs of the Alliance.

ALTERATION OF RULES.

VIII. These rules may be altered either at a general conference of Constituent Councils summoned for the purpose, or by the International Committee recommending the alteration to all the Constituent Councils and obtaining the written consent of three-fourths of those councils to the proposed alteration.

THE INTERNATIONAL COMMITTEE.

The following gives the Constitution of the International Committee as settled in August 1920. Each constituent council appoints its own delegates, and may nominate members to fill vacancies when they occur. In the event of a member being unable to attend a meeting of the International Committee, the council of which he is a member may appoint a substitute:—

The American Council				13	members
The British Council			H. H.	8	"
The French Council			Manney	8	"
The German Council		an art	DESIVE S	8	"
The Danish Council	3 YEAR	1100	al one	4	
The Dutch Council				4	"
The Italian Council	119 160			4	"
The Norwegian Council	5.20000		(0)	4	"
The Swedish Council				4))
The Swiss Council				4	"
The Belgian Council				4	"
The Hungarian Council				4	"
The Esthonian Council				4	,
The Lettland Council				4	"
The Finland Council					. 11
The Greek Council		•••	7	4	"
The Austrian Council	•••	***	***	4	22
The Czecho-Slovakian C	···	***	***	4	"
		***	***	4	"
Serb-Croat-Slovene Coun		***	141.00	4	"
Japanese Council	***	***	***	4	,,
Bulgarian Council	101	***		4	"
Roumanian Council		***	***	4	"

MANAGEMENT SUB-COMMITTEE.

The Management Sub-Committee consists of the Chairman and Vice-Chairman of the International Committee, together with the six Honorary Secretaries of the Alliance and other members appointed by the International Committee.

Reference to the Management Sub-Committee.

1. There is delegated to the Management Sub-Committee the management of the business of the International Committee during the intervals between the sessions of that Committee, provided that all action taken by the Management Sub-Committee be reported to the Committee at its next meeting.

2. The Management Sub-Committee shall meet as often as convenient, but in the event of its being difficult to hold a meeting the decision of the Committee on any question may be obtained by

correspondence.

3. If any member of the Management Sub-Committee is unable to attend any meeting he may appoint a substitute to act in his place.

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Vice-Chairman—Rev. W. P. Merrill, D.D., New York.

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JOURNALS IN ASSOCIATION WITH THE ALLIANCE.

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France.

Revue du Christianisme Social: Editor, Pasteur Elie Gounelle.

Germany.

Die Eiche: Editor, Pastor F. Siegmund-Schultze.

Holland.

Internationaal Christendom: Editors, Dr. J. A. Cramer and Prof. J. W. Pont, D.D.

Norway.

Fred paa jorden: Editors, Archdeacon C. Hansteen and Rev. Fredrik Klaveness.

Denmark

Freds-varden: Editor, Librarian Holger Larsen.

Szeritzerland

Christliche Stimmen or La Voix Chrétienne: Editors, Pfarrer Keller and Pasteur Bornand.

United States of America.

World Friendship: Editor, Rev. Frederick Lynch, D.D.

THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

FOREWORD

The World Alliance was instituted at an International Conference of representatives of various Churches held at Constance on August 1st, 1914. This Conference was the result of much previous labour on the part of a few men who were imbued with the idea that the peace of the world could only be secured by bringing to bear upon international life the principles of Christian fellowship and by using the existing religious organizations in all lands as a means whereby to attain this result.

On the very day that the Conference met the great war broke out, and for four years the passions of men have been let loose over almost the whole of Europe. In face of the hurricane that raged during this period the infant organization created at Constance was helpless, and all that its founders could do was to wait and pray for calmer and more favourable conditions.

These conditions have now arisen. The great war has come to an end. But none can say that Peace is permanently assured, or that the state of mankind that makes for war no longer exists. The horizon is still black with clouds—clouds that may be dispersing, but

that also may be gathering and be about to overwhelm the world once more with flood and fire. Political stability is by no means re-established. The memories of the war still rankle and its passions still smoulder amongst the peoples who have but lately sheathed the sword. And, beyond the battle area, other nations are seen anxiously watching one another, suspicious of each other's motives and ready to take offence on the slightest provocation. In some respects the world bears a more warlike appearance now than it did before 1914. Some of its greatest problems are only half solved. The relationships of the Slav races are far from being permanently settled, whilst the clash of Orient with Occident seems to become more and more threatening.

This being the case, the need for such an organization as the World Alliance is as pressing now as ever it has been. What the world demands is an united effort towards international reconciliation. Unless good-will asserts itself, ill-will may permanently displace it. Now is the moment when Christians should proclaim their faith in the power of Christian charity.

There are special circumstances that justify the hope that such faith may prevail. The world is weary of war. Men and women in almost every land have tasted its bitterness and learnt its terrors, its sufferings and its uselessness. Public exchequers have been depleted, and whole nations are in sight of bankruptcy.

Moreover, national governments have been brought to see that on them rests the duty of providing a way out of war, and these have consented to set up, under the name of the League of Nations, an international machinery framed for the purpose of securing international co-operation and peace.

The League of Nations is based on those principles of international Christian fellowship the recognition of

which the World Alliance was formed to encourage. It is, however, as yet little more than a heap of dry bones waiting until God shall breathe on them and clothe them with living flesh. The scheme elaborated by the Peace Conference is indeed a great conception. The statesmen who have designed it have turned out a valuable and efficient machine. In the international assemblies, and the international Court of Justice that will form part of the League of Nations, there are means at hand for dealing in a peaceable manner with the causes of international trouble. But there will still be needed on the part of the people a will to work the machinery and the spirit of fellowship which alone can insure its ultimate success.

It is here that the Churches will find their task ready to hand. It is their great privilege to be in a position to act at once. Their acknowledged function is to lead the people along the paths of tolerance and good feeling. All they have to do now is to extend to nations the Christian precepts that they have inculcated amongst individuals. The world must be taught that moral law binds peoples no less than persons, and nations must be persuaded to bow to international justice even though it be at the sacrifice of national interests. The League of Nations can be made not only a means of rescuing mankind from the menace of future war, but also a mighty instrument of human progress and Christian civilization. It will be for those who believe in the all-compelling power of spiritual influence so to work upon the soul of the peoples that the nations shall realize their power and their duty and shall themselves assure throughout the world the reign of brotherhood and peace.

W. H. DICKINSON,

Hon. Secretary of the World Alliance.

HISTORY OF THE MOVEMENT.

The World Alliance for promoting International Friendship through the Churches came into being, as all such movements do, by the Holy Spirit speaking to the conscience of a few men, and bringing home to them a conviction that there is a certain work for God to be done, and that they ought to attempt to do it. meeting of representatives of various Churches held on May 6th, 1907, in Exeter Hall, London, it was decided to prepare a memorial which was distributed among the various Churches in Great Britain and America, and translations in French and German were widely circulated on the Continent. The English and American memorials were signed by a large number of representatives of the different Churches. From Austria-Hungary, through the energy of the late Baroness von Suttner, 59 memorials were received. There were memorials from France, Switzerland, Germany, and the Netherlands and letters from other countries. June 25th a deputation consisting of the Dean of Ripon, Mr. J. Allen Baker, M.P., the Master of Polwarth, Mr. Charles Stevenson, the Hon. Mrs. Fremantle, Mrs. Walter Scott, and Mr. W. T. Stead, was received at The Hague by the President of the Hague Conference, M. Nelidoff. Three memorials engraved in vellum were handed to President Nelidoff from Great Britain, from America and from the Continent. The President received the memorials with great satisfaction, and at the third plenary sitting of the Conference special mention was made of them. Thereupon an active movement was set on foot to interest the Churches in the question of peace. It was urged that the Christian Churches in their corporate capacity ought to exercise greater influence than hitherto in favour of the pacific settlement of international questions. The work of the Hague Conference for the removal of the causes of war and the establishment of international courts was being carried on

by diplomatists and jurists. The Churches as organised bodies were standing aside, as if the promotion of peace was no concern of theirs. As this aloofness from international questions was largely due to the fact that the Christian Churches had not cultivated the habit of cooperation, it was thought that the first step should be an endeavour to promote closer relations between the Churches of Great Britain and Germany by organizing an interchange of visits of representatives of the Christian communions in these countries. Accordingly, in 1908, one hundred and thirty representatives of the German Churches - Lutheran, Roman Catholic, and Nonconformist-visited England as guests of representative men of the English Churches, and in the following year a similar number of representatives of the various organized bodies of Christians in Great Britain visited Germany.

One outcome of these visits was the formation in each country of a Churches' Council for promoting Friendly Relations between Great Britain and Germany. Some 12,000 persons in Great Britain and Greater Britain joined the British Council, of which the President was the Archbishop of Canterbury; and about 4,000 persons in Germany became members of the German Council. The Executives of these Councils were in close and constant communication. The Peacemaker was the organ of the British Council; Die Eiche rendered

similar service for the German Council.

Whilst these events were occurring in Europe, a similar movement was taking place in America. At a conference called in New York in 1905 for the purpose of forming a National Federation of Churches, the question of international peace was made one of its principal objectives. The Hon. Chief Justice David J. Brewer, in his address to the Conference, said, "As against the call for battleships I invoke the action of a united Church, and I am sure that a Federation of all the Churches will soon make it plain that as for this nation there must be no longer war nor getting ready for war."

At a later meeting of the Federal Council of the Churches of Christ in America a report, presented by a Committee on international relations, was adopted, demanding that the Christian States should substitute arbitration for war, and urging the Churches to take action in this direction.

In 1912 the same Council issued an urgent call to Christian men and women to unite in a demand that the teaching and spirit of Jesus be applied in international relations by the National Congress and Departments of State.

The result of this work, effected largely by the devoted labour of the Council's Secretary, the Rev. Frederick Lynch, was the organization of the Church Peace Union, and later on, the active and invaluable co-operation of America with Europe in the formation of a World Alliance whose aim it should be to bring the Churches of every country together for the purpose of promoting friendly relations, and organizing Christian opinion in favour of the settlement of international differences by appeals to reason and justice instead of war.

One of the difficulties in the way of attaining such ideals lay in the cost of arranging for international meetings, but this was removed by the liberality of Mr. Andrew Carnegie, who handed over to a body of Trustees in America a sum of money by means of which the holding of two preliminary Conferences was rendered

possible.

At that time a project was being advanced by a Committee of the Swiss Reformed Churches, of which the late Professor Louis Emery was President, for the purpose of enlisting the co-operation of the churches of the world in a movement for promoting friendly relationships between the different nations. A similar effort was also being made by the late Mr. J. Allen Baker, M.P., and Mr. W. H. Dickinson, M.P., in England and elsewhere. These gentlemen had visited France, Belgium, and Germany, and, after interviewing leading members of the Protestant Churches in those countries, had

secured their consent to take part in an international conference of Protestants. They also saw the late M. A. Vanderpol, of Lyons, Chairman of a society named "La Ligue internationale des pacifistes catholiques," and he and his colleagues in that society agreed to organise the Conference of Roman Catholics at Liége.

Provisional Committees were, accordingly, set up, and these took the necessary steps to bring together two conferences, the one of Protestants to be held in Constance on the 2nd of August, 1914, and the other of representatives of the Roman Catholic Church to meet

at Liége on the 10th of August.

THE CONSTANCE CONFERENCE, AUGUST 2ND, 1914.

Of the 153 delegates appointed to attend at Constance, about 90 were present; and notwithstanding that the great war had already broken out the resolutions that had been prepared were passed, and it was decided that those who were able to do so should meet in London, and there determine what further action should be taken.

The following were the resolutions agreed to at Constance:

1. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the peoples, parliaments, and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.

2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution int

effect.

3. That in order to enable the different Churches to be brought into touch with one another, steps should be taken to form in every country councils of either a denominational or interdenominational character (as the circumstances of each case require) whose object it will be to enlist the Churches, in their corporate capacity, in a joint

endeavour to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information, and generally co-ordinating the work connected with the movement.

4. That the duty of carrying into effect the resolutions arrived at by the Conference be entrusted to a committee consisting of the following members, with power to add to their number, and that the committee do arrange for a further Conference to be held at a later date, at which they shall report the result of the work done, and bring forward recommendations for further action: Mr. J. Allen Baker, M.P., London; the Right Hon. W. H. Dickinson, M.P., London; Monsieur Jacques Dumas, Paris; Monsieur le Professeur Louis Emery, Lausanne; Monsieur le Pasteur Elie Gounelle, Paris; Rev. E. R. Hendrix, D.D., LL.D., New York; Herr Hofprediger Kessler, Dresden; Herr Konsistorialrat Luttgert, Berlin; Rev. Frederick Lynch, D.D., New York; Monsieur le Pasteur Jacques Pannier, Paris; Monsieur le Senateur E. Reveillaud, Versailles; Herr Professor Dr. Richter, Berlin; Rev. J. H. Rushbrooke, M.A., London; Herr Pastor Lic. Siegmund-Schultze, Berlin; Very Rev. the Dean of Worcester.

The Constance Conference was held at the Hotel Insel, formerly the Dominican monastery, where, five hundred years before, the Council of Constance had held its meetings. That Council ended in the tragedy of the condemnation of the Reformer, John Huss, whereas this one ended in the tragedy of war. Huss appeared to fail, but the principles he advocated eventually prevailed. The Conference of 1914 has appeared to some to be a failure; but the ideas and principles which brought it together are beginning to command acceptance sooner than many have expected.

THE LIÉGE CONFERENCE.

The Liége Conference was fixed for August 10th, 1914, but owing to the invasion of Belgium it was never held. Much of the credit for the inspiration and actual arrangements of this meeting belongs to the late lamented M. A. Vanderpol, of Lyons, the protagonist, among the Roman Catholic laity, of the movement for promoting international accord.

FIRST MEETING OF THE INTERNATIONAL COMMITTEE.

The delegates who returned to London reassembled at the Westminster Palace Hotel on August 5th, and on the following day the members of the International Committee who were in England met in order to set up the necessary organization. They elected Mr. J. Allen Baker, M.P., of London, to be Chairman, with the Rev. W. P. Merrill, D.D., of New York, as Vice-Chairman. The Right Honourable W. H. Dickinson, M.P., the Rev. Frederick Lynch, D.D., Monsieur Jacques Dumas, Professor Louis Emery, and Pastor Lic. Siegmund-Schultze were appointed Honorary Secretaries; Mr. Dickinson and Dr. Lynch having power to act as Executive Secretaries. It was also decided that each national group be asked to form its own committee; that the General Committee be enlarged to sixty; that the additional members be appointed by the national groups in such proportions and at such times as the officers think best; and that the name of the new association be "The World Alliance of Churches for Promoting International Friendship."

As it was at first assumed that it would be impossible for the International Committee to meet during the war, it was resolved that the representatives of each nation should form a Committee in their own country, and thus gather together a body of earnest Christian men and women who should prepare the way for a World Con-

ference of the Churches at the end of the war.

These steps were taken in Great Britain, the United States of America, France, Italy, Holland, Germany, Switzerland, Norway, Sweden, and Denmark, in which countries groups were gathered round the representatives who had attended at Constance.

THE INTERNATIONAL ORGANIZER.

At the beginning of September, 1914, in London certain members of the International Committee suggested

to Professor Battin, of Swarthmore College, Pennsylvania, that he should devote his whole time to the work of organizing groups of the World Alliance of Churches in the several countries on the Continent. Accordingly, Dr. Battin left New York on October 3rd for London, and during the years 1915 and 1916 paid visits to many of the European countries, doing valuable preparatory work therein, including the organizing of a meeting of the International Committee at Berne in August, 1915.

Upon Dr. Battin's appointment coming to an end in 1918 arrangements were made by the Church Peace Union to place at the disposal of the Alliance the services of Dr. George Nasmyth, whose knowledge of European nations especially fits him for the task of organizing the

work of the World Alliance.

SECOND MEETING OF THE INTERNATIONAL COMMITTEE, AUGUST 1915.

The Committee of the World Alliance of Churches for Promoting International Friendship met at Berne on August 25th, 26th and 27th, 1915. There were present:—

Professor Valdemar Ammundsen, Denmark. Professor Dr. J. Eugène Choisy, Switzerland. Pastor J. A. Cramer, Holland. The Rt. Hon. W. H. Dickinson, England. Professor Louis Emery, Switzerland. Senator Wilhelm Gullberg, Sweden. Archdeacon Carsten Hansteen, Norway. Pastor O. Herold, Switzerland. Henry T. Hodgkin, Esq., M.A., M.B., England. Principal K. A. Jansson, Sweden. Pastor Carl Jespersen, Denmark. Rev. Fredrik Klaveness, Norway. Rev. W. Kemme Landels, Italy. Librarian Holger Larsen, Denmark. Dr. E. Muetzenberg, Switzerland. Professor J. W. Pont, D.D., Holland. Professor Edvard A. Rodhe, Sweden. Rev. J. H. Rushbrooke, M.A., England.

Direktor Dr. A. W. Schreiber, Germany.
Pastor J. Siegmund-Schultze, Germany.
Rev. N. B. Thvedt, Norway.
Pastor H. J. E. Westerman Holstijn, Holland.
Dr. Knut B. Westman, Sweden.
Pastor Nils Widner, Sweden.
Very Rev. the Dean of Worcester, England.
Missionsinspektor F. Wuerz, Germany.
Professor Benjamin F. Battin, International Organiser.

In the absence of Mr. J. A. Baker, M.P., the Very Rev. the Dean of Worcester was unanimously elected Chairman of the meeting, and after Professor Emery had welcomed the delegates to Switzerland and opened the meeting with prayer, the Committee proceeded to transact the business for which they had been summoned.

The Hon. Secretaries reported that in the course of a year National Councils had been formed in ten countries, and it therefore became necessary to bring together delegates from these Councils in order to complete the organization of the International Committee and to formulate a provisional constitution by which the proceedings of the Alliance would be regulated in the future.

It was also reported that the International Committee as appointed by the Conference at Constance, and added to by the Committee under the powers bestowed by the Conference, consisted then of the following members:—

From the United States of America:

Rev. Peter Ainslie, D.D., Christian Temple, Baltimore. Rev. Francis E. Clark, D.D., Tremont Temple, Boston.

Canon George William Douglas, D.D., Cathedral of St. John Divine, New York.

Bishop E. R. Hendrix, D.D., LL.D., 3242, Norledge Place, Kansas City, Mo.

Hamilton Holt, "Independent," 119, West 40th Street, New York.

Rev. Frederick Lynch, D.D., 70, Fifth Avenue, New York.

Rev. Charles S. Macfarland, Ph.D., 105, East 22nd Street, New York.

Prof. Shailer Mathews, LL.D., Chicago University, Chicago. Edwin D. Mead, M.A., 40 Mount Vernon Street, Boston.

Rev. W. P. Merrill, D.D., Brick Presbyterian Church, Fifth Avenue, New York.

John R. Mott, LL.D., 124, East 28th Street, New York. George A. Plimpton, LL.D., 70, Fifth Avenue, New York.

Rev. Junius B. Remensnyder, D.D., 900, Madison Avenue, New York.

From Great Britain:

J. Allen Baker, Esq., M.P., Donnington, Harlesden, London, N.W.
Rev. John Clifford, D.D., 18, Waldeck Road, Ealing, London, W.
Mrs. Creighton, Hampton Court Palace, Middlesex.
Rt. Hon. W. H. Dickinson, M.P., 4, Egerton Gardens, London, S.W.
Dr. Henry T. Hodgkin, 7, Old Park Ridings, Winchmore Hill, N.21.
Rt. Rev. Bishop of Lichfield, The Palace, Lichfield.
Rev. J. H. Rushbrooke, M.A., The Manse, Hampstead Garden Suburb, N.W.

Very Rev. the Dean of Worcester, The Deanery, Worcester.

From France:

Madame Dalencourt, 67, rue de Theatre, Paris XV.
Monsieur Jacques Dumas, 5 bis, rue Beauvau, Versailles.
Monsieur le Pasteur Elie Gounelle, 40, rue Louis Blanc, Paris.
Monsieur Wilfrid Monod, 75, rue du Cardinal Lemoine, Paris.
Monsieur le Pasteur Jacques Pannier, 103, rue Nollet, Paris.
Monsieur le Senateur A. Reveillaud, 155, Boulevard de la Reine, Versailles.

From Germany:

Herr Konsistorial President Dr. Curtius, Strassburg-i-E. Herr Professor Deissmann, Berlin. Herr Hofprediger Dr. Kessler, Dresden. Herr Konsistorialrat Dr. Luettgert, Berlin-Lichterfelde. Herr Professor Dr. Richter, Berlin.

Herr Pastor Dr. F. Siegmund-Schultze, Friedenstrasse 60, Berlin, N.O. 18. From Denmark:

Professor Valdemar Ammundsen, Oesterbrogade 75, Copenhagen. Librarian Holger Larsen, Blegdamsvej 10, Copenhagen, N. Bishop R. Ostenfeld, Norregade 11, Copenhagen, K.

From Holland:

Pastor J. A. Cramer, J. P. Coenstraat 10, The Hague. Professor J. W. Pont, D.D., Willemslaan 28, Bussum. Pastor H. J. E. Westerman-Holstijn, Apeldoorn.

From Italy:

Rev. E. Giampiccoli, B.D., 107 Via Nazionale, Rome. Rev. W. Kemme Landels, 35, Piazza Lucina, Rome.

From Norway:

Archdeacon Carsten Hansteen, Vestre Torvgade 20a, Bergen. Rev. Fredrik Klaveness, Peter Jebsens Gatan 9, Bergen. Rev. N. B. Thvedt, Colbjrnsensgatan 4, Kristiania.

From Sweden:

Dr. Karl Fries, Barnhusgatan 10, Stockholm C Bishop von Schéele, Bishop of Visby, Visby. Dr. Knut B. Westman, Sysslomansgatan 19, Uppsala.

From Switzerland:

Prof. Dr. J. Eugène Choisy, Ave. Calas 4, Champel, Génève. Professor Louis Emery, Villa Emery, Lausanne. Pfarrer O. Herold, Winterthur, Pfarrgasse 1. Dr. E. Muetzenberg, Spiez, Berner Oberland.

Special Member and Organiser:

Professor Dr. B. F. Battin, Swarthmore College, Swarthmore, Pennsylvania, U.S.A.

Statements were presented by the Hon. Secretaries setting out the reason which had rendered it necessary to summon the Committee and to limit the agenda to such matters relating to the Committee's own work as might properly be discussed under the conditions of the present international situation, and making certain propositions as to the conduct of business. Thereupon it was unanimously agreed that the proceedings of the Committee should be confidential; that its decision should not be final until they had been submitted to the Constituent Councils of the Alliance; and that political questions, especially concerning the right and wrong of the parties to the war, should be excluded from the discussion.

Reports were presented to the Committee by the International Organiser and by representatives from each country setting forth the work that had been accomplished in organizing the branch Committees in America and

Europe.

In the United States of America a group had been formed with a committee of which the Rev. W. P. Merrill, D.D., is Chairman, and Rev. Frederick Lynch, D.D., is Secretary. This Committee, acting in close co-operation with the Church Peace Union, had taken over the special

duty of international organization.

The Committee of the British Group, under the Chairmanship of Mr. J. Allen Baker, M.P., had taken active steps to interest the Churches in the British Empire in the question of international friendship, and the membership of the Group then stood at nearly 4,000. It had published a monthly journal entitled *Goodwill*, which circulated amongst 15,000 persons, and it had

prepared a statement on "The Christian Attitude on the War and International Relationships after the War," which was issued to ministers of religion and had received over 1,000 signatures.

In France Pastor Elie Gounelle and others had succeeded in constituting a Committee including several

well-known members of Protestant Churches.

The work of the Alliance in Germany had been advanced by the formation of a Friendly Circle to cooperate with Pastor Siegmund-Schultze and the other German members of the International Committee, and arrangements had been made for the continuance of the quarterly journal entitled *Die Eiche* and its circulation amongst a large number of readers.

In Italy a group of Protestants in sympathy with the Alliance had been brought together through the efforts

of Messrs. Landels and Giampiccoli.

The work in Switzerland had greatly progressed during the year under the guidance of Professor Emery. A provisional Committee had been formed and a conference held in March at which all the Swiss Reformed Churches were represented. The Committee had translated the statement prepared by the British Group into French and German, and had circulated it widely amongst pastors in every part of their country.

In Holland active steps had been taken by the Rev. Dr. Cramer and Rev. H. J. E. Westerman Holstijn, and a group had been formed which nearly all the Protestant Churches had joined. A journal entitled *Internationaal Christendom*, edited by Dr. Cramer and Professor Pont, was being circulated amongst the clergy of Holland

Similar efforts had been made in Denmark by Mr. Holger Larsen, Professor Ammundsen, the Rev. H. W. Koch, and others. Over 350 pastors and teachers had joined the Danish group, and several pamphlets had been printed. An influential committee had been appointed, with the Rt. Rev. H. Ostenfeld, Bishop of Seeland, as Chairman.

In Norway a group had been formed at the invitation of Archdeacon Hansteen and the Rev. F. Klaveness, and

out of 500 Norwegian pastors who were communicated

with 300 had joined the group.

A Committee of an interdenominational character had been formed in Sweden with the assent of Archbishop Söderblom of Uppsala, in which Bishop Schéele, Senator Gullberg, Dr. Karl Fries, Professor Rodhe and Dr. Westman were co-operating.

TITLE OF THE ALLIANCE.

A communication was read from Pastor Elie Gounelle on behalf of the French group drawing attention to the fact that the title "Alliance of Churches" was not suited to the conditions prevailing in every country, and suggesting that it would be preferable to style the society an "Alliance of Christians." The question was referred to a sub-committee, who, after giving careful consideration to it, made the following recommendation. which was unanimously agreed to, namely:—

That the name of the Alliance should be:

In *English*: "The World Alliance for promoting International Friendship through the Churches."

In German: "Weltbund für internationale Freundschaftsarbeit

der Kirchen."

In *French*: "Alliance universelle pour les relations amicales entre les nations par le moyen des Eglises."

and that it be left to the other constituent councils to translate the name into their respective languages as they find best.

RATIFICATION OF THE CONSTITUTION.

The draft of the constitution of the Alliance and its constituent councils was considered by the Committee and agreed to provisionally, and during the following year a report of the proceedings of the Committee at Berne was circulated to all the Constituent Councils, and the Constitution, as set out on the first page of this Handbook, was duly ratified.

THIRD MEETING

OF THE INTERNATIONAL COMMITTEE

SEPTEMBER 30—OCTOBER 4, 1919.

During the later years of the war it became impossible for the Committee to meet, but upon the cessation of hostilities the Hon. Secretary called together some of the members who met in London on February 5, 1919, and decided that a meeting of the International Committee should be held at the Hague immediately after the conclusion of peace.

Accordingly the Committee assembled on September 30, 1919, at the Casteel Oud Wassenaar, near the Hague, and continued its sittings until October 4, 1919.

The following members were present:—

United States of America.

Rev. Peter Ainslie, D.D. Rev. Henry A. Atkinson, D.D. Rev. Nehemiah Boynton, D.D. Rev. Arthur J. Brown, D.D. Rev. Howard R. Gold, D.D.

Rev. Frederick Lynch, D.D. Rev. Charles S. Macfarland, D.D. Rev. J. A. Morehead, D.D. Dr. George Nasmyth. Dr. Worth M. Tippy.

Britain.

Rt. Rev. the Lord Bishop of Winchester. Very Rev. the Dean of Worcester. Rt. Hon. Sir Willoughby H.

Mrs. Creighton. Dr. Henry T. Hodgkin. Rev. Alexander Ramsay, D.D. Rev. J. H. Rushbrooke, M.A. Prof. D. S. Cairns, D.D.

M. Jules Faivret.

Dickinson.

France. Pasteur Lewis David Parker.

Direktor D. Spiecker. Prof. Dr. Deissmann.

Dr. Reinhold Schairer. Pastor Siegmund-Schultze.

Prof. Dr, Richter.

Holland.

Germany.

Prof. Dr. Ph. Kohnstamm.

Dr. J. A. Cramer. Mr. E. René van Ouwenaller. Mr. van der Hoop van Slochteren.

Italy.

Sig. R. Falchi. Rev. Ernesto Giampiccoli. Dr. D. G. Whittinghill.

Belgium.

Rev. Henri Anet.

Rev. P. Rochedieu.

Denmark.

Prof. Valdemar Ammundsen, D.D. Librarian Holger Larsen.

Finland.

Prof. Arthur Hjelt.

Dean Yrjö Loimaranta, B.D.

Lettland.

Rev. Pastor Irbe.

Norway.

Rev. N. B. Thvedt.

Rev. F. Klaveness.

Sweden.

The Most Rev. the Archbishop of Uppsala,

Senator Gullberg. Rev. Dr. Knut B. Westman.

Switzerland.

Prof. Eugene Choisy. Dr. Ed. Quartier-la-Tente.

Prof. D. Böhringer. Pfarrer O. Herold.

Hungary.

Prof. Dr. G. Antal.
Professor Alexis von Boer.

Mr. John Pelényi.

Secretary, Miss Ivy A. Marks.

SESSIONS OF THE COMMITTEE.

The Committee held five sessions, at each of which a Chairman was specially chosen. The Rev. Dr. J. A. Cramer (Holland) presided at the first session; The Lord Bishop of Winchester (Britain) at the second; The Rev. Arthur J. Brown, D.D. (United States) at the third; and at the fourth and fifth sessions respectively Director Dr. Spiecker (Germany), and the Most Rev. the Archbishop of Uppsala (Sweden).

FIRST SESSION.

New Councils and Committees.

At the first session, the Hon. Secretary reported that since the Berne meeting, new Councils of the Alliance

had been formed in Belgium, Finland, Hungary, Esthonia and Latvia, and the number of representatives to be appointed to the International Committee by each of these Councils was fixed at four.

Rules of procedure were adopted and a Management Committee was appointed consisting of the following:—

Rev. W. P. Merrill, D.D., New York (Vice-Chairman).
Rt. Hon. Sir W. H. Dickinson, K.B.E. (Joint Hon. Sec.).
Rev. Frederick Lynch, D.D., New York (Joint Hon. Sec.).
M. Jacques Dumas, France (Joint Hon. Sec.).
Pastor F. Siegmund-Schultze, Berlin (Joint Hon. Sec.).
Rev. Dr Knut B. Westman, Uppsala (Joint Hon. Sec.).
Prof. Eugene Choisy, Geneva (Joint Hon. Sec.).
Professor Ammundsen, Denmark.
Dr. Henry A. Atkinson, America.
Dr. J. A. Cramer, Holland.
Rev. E. Giampiccoli, Italy.
Archdeacon Hansteen, Norway.
Mr. John Pelenyi, Hungary.

The Management Sub-Committee was authorised to carry on the business of the International Committee during the intervals between its sessions, and financial and other measures of organization were decided upon.

SECOND SESSION.

Conference of Churches.

At the second session the question of holding a general Conference of Churches was discussed, but no definite decision was arrived at, except that it was resolved that the International Committee should meet in the Summer of 1920.

THIRD SESSION.

Foreign Missions.

At the third session a long discussion took place on a report brought up by Mrs. Creighton on behalf of a Sub-Committee appointed to consider the question of Foreign Missions, and the following resolution was agreed to:— (1) Freedom to carry the Gospel of Christ to all the nations is essential to the life of the Christian Church, and is one of the

fundamental claims of religious liberty.

Such freedom should be granted to members of all denominations and citizens of all nationalities, provided they abstain from participation in political affairs and conduct their work in full loyalty to the government of the country in which they reside. Whatever political control is found necessary should be exercised in a way that interferes as little as

possible with the religious work of the missionaries.

(2) The Committee of the World Alliance for Promoting International Friendship through the Churches meeting at The Hague, September 30 to October 3, consisting of delegates from the United States of America, Britain, France, Germany, Holland, Norway, Sweden, Denmark, Hungary, Switzerland, Belgium, Italy, Finland and Lettland, while guarding itself from expressing any judgment upon the action of the Governments which have had to deal with German missions within their dominion, records its conviction that the present position of German missions is a grave obstacle to the development of International Christian Fellowship, and while (in view of the fact that an international organisation exists for dealing with all missionary questions) the full consideration of this situation is outside the scope of the World Alliance, it urges that the Edinburgh Continuation Committee meet as soon as possible to consider this pressing question. It hopes that that Committee may be able to assist in securing that, at the earliest opportunity, the way be opened for the resumption of the activities of the German missionary societies, and in obtaining an assurance that the mission properties which are now, in accordance with the Peace Treaty, held by Boards of Trustees, may be handed back to the German societies as soon as political permission is given for the German missionaries to return. Further, that if considerable delay elapse before the Continuation Committee can meet, it is, in the judgment of the World Alliance Committee, urgent, in order that steps be not taken to make more difficult the realisation of the above aims, that informal conferences among missionary leaders in the countries most concerned be at once arranged for.

(3) That the International Emergency Committee of Missionary Societies be asked to arrange for a small commission to consider the available evidence in reference to the charges against German missionaries, and after consultation with the persons and Societies

concerned to issue a statement on the whole subject.

FOURTH SESSION.

League of Nations.

At the fourth session several resolutions were passed with reference to the issue of World Alliance journals and the preparation of literature and propaganda, the institution of special days of prayer and of scholastic instruction on the principles of the brotherhood of nations, etc. etc.

At this session the following report of a sub-committee on the League of Nations was presented by Mr. Rushbrooke and was adopted, viz.:-

The members of the International Committee of the World Alliance for Promoting International Friendship through the Churches, assembled at the Hague, October 1-3, 1919, beg leave to lay before the first

meeting of the League of Nations the following statement:-

They regard the effective establishment of a League of Nations, guaranteeing to every people, great or small, apart from recent distinction, equal justice, opportunity and safety by the united power of all, as a step of the utmost importance for the upbuilding of the Kingdom of God on earth. They anticipate with lofty and far-reaching hopes the development of your body as a living reality, with enlarging influence and increasing power for constructive economic action, and for the

consolidation and application of international law.

Realising that a true and enduring peace of the people is not achieved merely by organisation to make war difficult, but must involve the recognition by all nations of common humanity unified by ties of love, and governed in all its relations by the spirit of the Golden Rule, they are convinced that without the co-operation of the moral and religious forces of mankind, the noblest purposes for which your organisation has been founded can never be attained. They therefore assure you of their profound and continued interest in your work, their earnest prayers for the blessing of Almighty God upon your undertakings, and their steady determination to labour for the creation of the atmosphere of sympathy and general desire for the common good in which alone your efforts can achieve full success.

With deep respect they beg leave to submit for your consideration four resolutions which they have adopted, and to which they trust you

will be able to give effect. The terms of such resolutions are:-

I. Since the League of Nations has not realised its ideal and cannot fully achieve its purposes so long as any State remains outside, this Committee desires to record its conviction that the Council of the League should admit to membership every State that desires inclusion and accepts the Covenants of the League.

II. The Committee regards as vitally important the character and the mandates to be granted by the League of Nations for the administrations or control of the backward or unorganised races of the world. Such mandates should above all embody the principle of trusteeship on behalf of the natives of the regions to be controlled or administered, involving their protection from exploitation in the interests of others and their preparation for self-government and co-operation in a universal society for free peoples.

III. The Committee trusts that the Council of the League of Nations will accept as a primary duty and an urgent necessity the vigilant guardianship of the cultural and religious rights of minorities in the case of territorities transferred under the Treaties recently concluded or hereafter to be concluded.

IV. The Committee urges that the League of Nations should, as soon as possible, devise means for securing equality of race treatment

by all nations in the League.

V. The Committee urges the incorporation at an early date into the Covenant of the League of Nations of a clause guaranteeing freedom of religious belief.

FIFTH SESSION.

Labour.

At the fifth session the following report was adopted, presented by the Dean of Worcester on behalf of a subcommittee on the question of linking up with Labour Organisations:—

We have considered the resolutions, bearing on the action of the Church towards the Labour movement, which have been submitted by the Dutch delegation, Dr. Tippy, Dr. Siegmund-Schultze and Dr. Atkinson, and while we find ourselves in hearty sympathy with the aim they have in view, and in a great measure with the means they propose, it seems to us that the Alliance can only deal with the Labour movement in so far as it bears on international brotherhood.

While the object of the Alliance is the promotion of friendship between the nations through the Churches, it is necessary to recognise that the Churches, great though their influence be, are not co-extensive with the peoples. As friendship between the nations must ultimately depend upon the spirit which animates the peoples in their relations to one another, it is important that this Alliance should co-operate with other organisations which are working for the recognition of international brotherhood.

We therefore recommend that the Councils of the Alliance enter into communication with the leaders of the Labour and Socialist movements, the Student Christian and other movements which are working for the recognition of international brotherhood, with the view of co-operating, so far as Christian principles allow, in what is a common purpose.

That each National Council be requested to report to the next

Conference what steps it has taken in this matter.

That the Committee of Management be authorised to set up a Commission of nine members to collate these several reports and make a formal pronouncement to be acted upon at the next meeting of the International Committee.

Churches in Hungary.

A report was brought up by a sub-committee appointed to consider the question of the evangelical churches in Hungary and the protection of religious minorities, and was agreed to as follows:—

Within the boundaries of Hungary as constituted before the armistice there exists the largest unit of Christians in the East of Europe belonging to the Reformed and other Evangelical bodies numbering about four millions. These communions are no modern product; they have a long history of freedom of conscience dating back to the Reformation; they have suffered for it, and have made century after century great sacrifices in defence of it.

In the territorial re-adjustments which are likely to be carried out, the destruction of the former political integrity of Hungary will necessarily cause some of these evangelical churches to be included within the boundaries of new political unities—e.g. Roumania, Czecho-Slovakia, and Yugo-Slavia—where they will of necessity be small minorities amidst Orthodox, Greek Catholic, and Roman Catholic populations. They, in consequence, fear that not only will their former unity be impaired, but that the very existence of these minorities will be endangered unless the principal Powers, either directly or through the League of Nations, secure that in these new political formations liberty of conscience is concerned.

We recommend, therefore, the following resolutions:-

I. That the World Alliance submit to the League of Nations an urgent recommendation to the effect that in any political arrangements that are made care should be taken to secure that no churches will be forcibly separated from the present centralised evangelical organisations of Hungary, whose ecclesiastical autonomy and institutions form a most valuable asset, and whose destruction or weakening would be a serious blow to the cause of religion in Eastern Europe.

2. That the Committee of the World Alliance shall call the attention of the organisations connected with it, and of any others it may desire to approach, to the critical situation in which the old historical churches of Hungary find themselves in consequence of the partition of that country, and that opposition should be offered to all measures for

restricting liberty of conscience.

3. That the League of Nations be petitioned to take suitable action in order to assure the safety of ministers and of other authorised representatives of the churches—of what has been known as Hungary—who communicate facts concerning the conditions of said churches to their more fortunate brethren in other lands. Protection should also be given to the families of ministers and other authorised representatives.

Declaration of Principles.

The following Declaration of Principles, prepared by a Committee and presented by the Bishop of Winchester, was adopted:—

We meet at a time when a disunion of Christians and of different churches, nations and classes has been and is painfully conspicuous. This disunion has brought upon the Christian name great reproach, and has to a large extent paralysed Christian power for good in the general life of humanity. But yet we rejoice in the assurance that underneath this disunion there is a real force of unity which it is our duty gratefully to recognise. We must labour for its increase, and that its power may

be brought to bear increasingly on the life of the future.

Leaving entirely aside all questions of denominational differences, their nature and importance, we are united in believing in the Fatherhood of God and the Brotherhood of man as fundamental truths of our faith. We believe that they were revealed by Our Lord and Saviour Jesus Christ Who lived and died and rose again that they might be realised in the Kingdom of God. Together we pray that God's name may be hallowed, His Kingdom come and His will be done on earth as it is in Heaven. Neither in the social conditions, nor in the relations of peoples to each other have these convictions prevailed. Therefore the existing order of society has come to confusion. From this it follows that the one hope for society is that it should now be rebuilt on Christian foundations, and that the Mind of Christ should be expressed in every human relationship, overcoming the forces of disintegration, and rebuilding civilisation on a higher plane.

We maintain that the consciousness of right and wrong, and the systems of law and political order which spring from that consciousness are good gifts from God to man. Therefore we are bound as Christians to assert the authority of justice and law, and to fight against any glorification of violence and force alike in the social and international spheres. At the same time we believe that every existing system of law and justice is incomplete and will have to be continually renewed as the moral sense becomes more perfect. It is therefore our duty as Christians to help on that renewal in every social and international relationship.

We therefore are convinced that the time has come when a strenuous effort should be made by all Christians to realise all that is implied in Christ's teaching of the brotherhood of mankind, and to impress alike upon themselves and upon others that here alone lies the hope of permanent peace among the nations, and of any true solution of social

and industrial problems.

But we would go farther. We believe that in the good providence of our God He will bring out of all the darkness of the last years a new and fuller understanding of His redeeming purpose. Out of this "day of the Lord" there is being revealed to all, as is witnessed by the thoughts of many hearts, a quite new understanding that His Holy Will is not only the salvation of individuals but the transformation of the

whole life of humanity, and of all its corporate activities, by the

Redeemer's kingly law of love.

Against this consummation every form of human sin and all the power of darkness will strive to the uttermost, clouding the world with guilt and sorrow. Herein is the supreme challenge to all followers of the Lord to consecrate themselves anew to the service of mankind, for fidelity to this sacred cause is the crucial test by which nations and individuals alike will be judged. And our help is in God, Whose promise is to give the victory to His Kingdom.

Conclusion.

Finally the following motion was moved by Dr. Hodgkin and adopted unanimously, viz.:—

Resolved.—That this International Committee, gathered from fourteen countries and containing members of many Christian communions, rejoices in the unity in Christ here manifested although national and confessional differences are many and profound. We affirm our deep conviction that the healing of the wounds of the nations and the rebuilding of the social and international life of the world can only be accomplished in and through Jesus Christ Our Lord, under whose Lordship we are met here. The unity of His disciples is a fact which even war and economic strife can by no means destroy. We earnestly desire that this fact of unity should be more deeply felt and more plainly demonstrated in the midst of a world still torn and distracted, in order that Jesus Christ may be set forth as the World's Redeemer and the solution of the deepest problems of humanity.

The resolutions of the International Committee were arrived at unanimously, and the meeting was made remarkable by the general agreement upon principle displayed by all the members and by the real atmosphere of toleration and Christian charity that pervaded all the proceedings. The meetings were interspersed with common devotion, and it may be asserted that the Divine blessing made itself felt in a peculiar degree throughout the whole of this common effort to realise in practice the ideals of the brotherhood of nations.

REPORTS ON THE WORK OF THE NATIONAL COUNCILS

AMERICA.

REPORT OF THE NATIONAL COUNCIL
IN THE

UNITED STATES OF AMERICA

PRESENTED JULY, 1920.

Executive Committee:

Rev. Wm. P. Merrill,

Chairman.

Rev. Peter Ainslie.

Rev. Nehemiah Boynton

Dr. A. J. Brown.

Rev. Francis E. Clark.

Pres. W. H. P. Faunce.

Mrs. Ida W. Harrison.

Bishop E. R. Hendrix.
Dr. Hamilton Holt.
Rev. Charles S. Macfarland.
Dr. John R. Mott.
Rev. Frank Mason North.
Mr. Fred B. Smith.
Mrs. H. R. Steele.
Mrs. Frank Williams.

General Secretary: Rev. Henry A. Atkinson, D.D.
Associate Secretary: Rev. Linley V. Gordon.
Educational Secretary: Rev. Frederick Lynch, D.D.
Secretary on Oriental Relations: Rev. Sidney L. Gulick.
Treasurer: Mr. Geo. A. Plimpton.

1916.

The First Annual Conference of the National Council of the World Alliance for Promoting International Friendship through the Churches was held April 25th-27th, 1916, at the Garden City Hotel,

Garden City, New York, when the American Council was formally organized by the adoption of the Constitution of the World Alliance. This constitution had been drafted at the Conference at Constance and, with modifications, ratified and sent to the various National Councils by the Conference held at Berne, Switzerland,

August 26th, 1915.

The Conference was a notable one in many ways—in the utterances made, in the practical harmony of views, in the addresses delivered, and in the splendid manhood present. Members of the Conference are conspicuous leaders in their respective communions. Although none were officially appointed as representatives, yet in fact in their persons they represented forty denominations, having a Church membership exceeding twenty-three millions.

The "Declaration" was brief, and the resolutions were few. Many suggestions for resolutions were indeed offered, but it was felt that a short declaration and few resolutions would avail more than a long declaration and

many resolutions.

The Churches and Christians of America were earnestly invited to co-operate in this movement to promote friendship and goodwill among the nations, for "permanent peace must be ultimately based on religious sanctions, and back of all international agreements must

be goodwill."

There was no particular discussion of the questions of "military preparedness" or "anti-preparedness." In regard to this issue diverse views occasionally came to the surface. But all were agreed that the permanent peace of the world ultimately depends on the development in many nations of a "spirit of goodwill and brotherhood," and that it is the special work of the Church "to make all men believe that the gospel of love and faith and hope is practical, the only practical way of life for men and nations." "Loyalty to the Kingdom of God" was declared to be "supreme above all loyalties." The special and essential contribution of the Church and of Christians to "preparedness" for permanent peace is not physical but moral and spiritual.

1917-1918.

Following the Conference of 1916 the American Council enlarged its membership to 1,000 and increased its Directors to 250, thus making the Council representative of all Protestant denominations and all parts of the nation. It also added many women to the Council, and held one Conference for women, at which over 200 women (all of whom are leaders in the various religious organizations of the country) were present.

The Council secured the valuable services of Rev. Sidney L. Gulick, D.D., as Associate Secretary with Dr. Lynch. Dr. Gulick has exceptionally close ties with Japan, and much of his time was devoted to promoting friendship between the East and America, through visits to the Churches and through books and pamphlets which have had wide circulation and which have attracted wide attention

During the year 1918 the American Council of the World Alliance co-operated with the Church Peace Union, the Commission on International Justice and Goodwill of the Federal Council of Churches of Christ in America, and the League to Enforce Peace, in putting the principles of the League of Nations before the American people through the Churches. The four organizations unitedly created a National Committee on the Moral Aims of the War, on which Dr. Lynch and Dr. Gulick served, and this Committee held over 1,000 meetings with groups of clergymen and church congregations. Generally a clergyman who should emphasize the Christianizing of international relationships and a layman who should emphasize the details of the League of Nations were sent together. Sir George Adam Smith, Bishop Gore of Oxford, and Dr. Arthur T. Guttery of Liverpool were also brought to America by this Committee to assist in these meetings. They remained in America about three months, speaking twice daily, and rendered very efficient service to our cause.

1919-1920.

At the annual meeting of 1919 the form of organization of the American Council was changed so that instead of a Council of 1,000 being elected every person joining the Alliance automatically becomes a member of the Council. This Council elects a Board of Directors of 100, and these Directors elect the Executive Committee. The members of the International Committee are elected from the membership of the Executive Committee.

The American Council has now a membership of about 2,000, and its Executive Committee and Board of Directors of 100 members represent the leaders of all the most important Protestant denominations. A monthly magazine, World Friendship, is published, and an aggressive membership campaign is being carried on throughout the United States. Plans are being marked out for the rapid development of the American Council. Efforts are being made to establish local branches of the World Alliance in the most strategic cities of the United States and to distribute information through these local branches and committees to the churches, men's clubs, women's clubs, and all other organizations, which can be counted upon to influence public opinion towards the Christianization of international relations.

In its work for international friendship and peace in the United States, the American Council of the World Alliance co-operates most cordially and helpfully with the Church Peace Union and with the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The American Council, through its close affiliation with these organizations has been able to very largely finance the Alliance in all the countries where its Councils have been established. The American Council assumes full responsibility for the salary and expenses of the International Organizer, Dr. Nasmyth.

BRITAIN.

REPORT OF THE NATIONAL COUNCIL

IN

BRITAIN

PRESENTED JULY 1920.

A British Group of the World Alliance was formed immediately after the Conference at Constance in August 1914, and when the Constitution of the World Alliance had been drawn up, that group was converted into the "British Council," having the following Objects and Rules:—

OBJECTS OF THE BRITISH COUNCIL.

1. To induce the Churches in the nation to use their influence with the people and the Parliament and Government to bring about and

maintain good and friendly relationships with all nations.

2. To bring together ministers and laymen of all religious denominations in the nation, and to enlist the Churches in their corporate capacity in a joint endeavour to achieve the promotion of International Friendship and the avoidance of war.

3. To form a constituent part of the World Alliance for promoting International Friendship through the Churches, and as such to co-

operate with similar groups in other countries.

4. To take all such steps as may be necessary to bring before those who guide religious life in the nation the paramount duty of teaching that the moral standard which governs the consciences of Christian men should regulate the actions of nations, and that international relations and disputes should be adjusted by peaceful methods and in accordance with the dictates of justice and equity.

5. To aid in the development of the national Christian conscience and to promote all measures that will lead the nations to realize that the progress of humanity demands that the reign of law and the principles of

love shall prevail in international affairs.

RULES.

I. The name of the Council shall be "The British Council of the World Alliance for Promoting International Friendship through the Churches."

- II. The objects of the Council will be to carry out within the British Empire the work of the Alliance as defined in its objects and constitution dated August, 1914, and August 26th, 1915.
- III. The Council shall consist of all persons who express in writing their desire to join it and their agreement with its objects.
- IV. There shall be a President, Treasurer, and Hon. Secretary, who shall be elected at a general meeting of the Council, and shall hold office for one year.
- V. Vice-Presidents may be elected at its annual meeting or by the Executive Committee at any time, and hold office until the next annual meeting of the Council.
- VI. There shall be an Executive Committee, which shall include the President, the Hon. Treasurer, and the Hon. Secretary, together with fifteen members elected at the annual meeting of the Council, and not more than five members co-opted by the Committee.
- VII. The Executive Committee shall conduct the affairs of the Council in accordance with its objects, and shall control its funds and employ its paid officials.
- VIII. The Council shall meet at least once in every year at a date to be fixed by the Executive Committee. Other meetings may be called at any time by the Executive Committee.
- IX. The funds of the Council shall be raised by voluntary contributions.
- X. These rules shall only be altered by a general meeting of the Council, of which fourteen days' notice has been given specifying the proposed alteration.

The first Chairman of the Executive Committee was the late Mr. Joseph Allen Baker, who died in 1918. Mr. Baker had been the originator of the idea of co-operation amongst the Churches in the cause of international friendship, and it was owing to his profound conviction that it was the duty of the Christian Churches to use their influence on behalf of goodwill to all men, and to his ceaseless energy in this direction, that the World Alliance was brought into being. His death was an irreparable loss to the British Council and to the Alliance.

The Executive Committee is now constituted as follows:—

President: The Rt. Rev. the Lord Bishop of Winchester.

Chairman of Committee: The Very Rev. the Dean of Worcester.

Hon. Secretary: The Rt. Hon. Sir Willoughby H. Dickinson, K.B.E.

Executive Committee:

Philip J. Baker, Esq., M.A. Rev. Canon W. Leighton Grane. Rev. G. K. A. Bell. Hon. Emily Kinnaird. Rev. W. Copeland Bowie. Rt. Rev. the Bishop of Lichfield. Rt. Rev. Bishop H. Bury, D.D. Rt. Hon. Lord Parmoor. Rev. Henry Carter. Lady Parmoor. Rev. John Clifford, D.D. Rev. J. Tolefree Parr. Rev. W. Paton. Mrs. Creighton. Rev. Principal A. E. Garvie, D.D. Rev. James Patrick, B.D., B.Sc. Rev. R. C. Gillie, M.A. Rev. Alexander Ramsay, D.D. Rev. J. H. Rushbrooke, M.A.

The British Council now numbers about 4,000 members, and during the present year active measures have been taken to increase its membership. The Committee has appointed the Rev. H. Parker Davies to be Travelling Organizer, and he is busily engaged organizing meetings and forming branches all over the United Kingdom.

The journal of the British Council, Goodwill, edited by the Rev. J. H. Rushbrooke, M.A., has been published regularly, notwithstanding the difficulties and

expense of printing.

1915.

Early in the year 1915, the following manifesto was prepared by the Committee and issued to a large number of ministers of religion with the object of presenting to Christians in all lands a statement by the acceptance of which they might declare their views as to the attitude which the Churches should adopt in relation to the questions of international morality and international relationships which have been raised by the war.

STATEMENT.

THE WAR.

At the conclusion of the war there will rest upon the nations of the world a graver responsibility than has ever fallen upon mankind collectively. The war has been world-wide. Few, if any, nations have been unaffected by it. Its horrors have made themselves felt in every clime, and its lessons have come home to almost every race.

THE PROBLEM FOR THE CHURCHES.

The problem that will face humanity will be to discover by what method a recurrence of these experiences may be rendered impossible.

Amongst the leaders of thought in this matter none are more urgently called upon to express their view than the Christian Churches. The war itself has shown how inadequate has been their influence to restrain the forces that make for international strife. If any change is to come about in the social relationship of different peoples, it can only be by the Divine power making itself felt throughout the whole human race, and obtaining a universal influence over the actions, not only of individuals, but of the whole community of nations. It will be for the ministers of Christ's Gospel, of all communions, to bring this message to the people, and to show them a way of escape from a system that has signally failed to bring peace on earth or goodwill amongst men.

THE PROBLEM INDEPENDENT OF THE WAR.

The problem of the settlement at the close of the war can be discussed apart from any controversial questions as to the causes or the immediate outcome of the war. Whatever may have brought about the war, and whatever may be its military effect, the discussion as to how international relationships are to be regulated in the future stands by itself and is not necessarily affected by either of these considerations. It will be wise to adhere firmly to this position, so that, in the discussion of this problem, men of all nations, of all parties, and of all types of thought, may help to throw light upon difficult points and to put forward such practical measures as will command the support of persons of all shades of opinion.

CHRISTIAN ACTION DURING THE WAR.

At the same time the influence of Christians over the settlement at the conclusion of the war will inevitably be affected by their attitude during the war. By using their power to assuage feelings of animosity and ill-will; to encourage prayer for enemies and care for their well-being; to refute calumnies which inflame passion; to allay bitterness by making known generous action, on the part of foes as well as on the part of friends; to aid helpless and innocent aliens when in difficulties; to keep alive the friendly relations which may have existed before the war—by so acting they will do much to facilitate the task of the nations when they come together to discuss the terms of peace.

CHRIST'S PRINCIPLES APPLICABLE TO NATIONS.

In formulating the principles on which to base new international relationships, the first which must be insisted upon is that Christ's principles should control the actions of States not less than those of individuals. Not a few writers have held that considerations for the welfare of the State will justify an action on the part of a ruler which in his personal capacity would not be permissible. Such a view is inconsistent with the Christian conception of moral duty. That which is wrong in the man is not less wrong merely because as a ruler he deems

it to be to the advantage of his State. The contrary doctrine has already brought untold cruelty and injustice to thousands of innocent men and women. Its maintenance makes it impossible for any community to rely upon anything else than armed force. The eternal principles of right and wrong must govern the actions of States as well as of individuals, and it is the duty of Christian men to discover a means whereby these principles can be enforced so far as human imperfection allows.

THE PRINCIPLES OF JUSTICE AND FELLOWSHIP.

It is clearly a Christian function to urge that, in the settlement after the war, a spirit both of justice and of fellowship should prevail. Where one nation has wronged another, restitution must be made; but the mistakes of former settlements must be avoided, and as little as possible should be done which may rankle in the minds of future generations and make reconciliation difficult. The principle of fellowship demands that Christians should secure for nations as for individuals freedom from oppression and opportunity to develop their own characteristic life.

Secondly, if justice is to be made supreme in all international relationships, mankind must establish an international system similar to that which civilized communities have set up to regulate their internal differences. Many schemes have been devised for the peaceful adjustment of international disputes. The principle of arbitration has already been widely accepted and acted upon by the establishment of the Hague Tribunal and by the consent of all civilized powers to accept its decisions in disputes of a judicial character. In a few treaties such as those between Norway and Sweden, and Chile and Argentine, this Agreement has been extended to questions of every kind, even those affecting the vital interests, the independence, and the national honour of the States concerned.

In the treaty of 1914 Great Britain and the United States of America, who had already agreed in 1905 to refer all judicial questions to the Hague Tribunal, have covenanted with each other that all questions not susceptible of judicial settlement shall be laid before a permanent council of inquiry which shall investigate and report upon them, and if possible adjust them before either party may embark on warlike measures.

Justice and conciliation are the two leading notes of the Anglo-American Treaties, and Christian thought and endeavour cannot do better than build upon this basis its scheme for an international system expressive of universal goodwill.

EXTENSION OF THE PRINCIPLES OF THE ANGLO-AMERICAN TREATY.

The principles of the Anglo-American treaty can easily be adopted by other nations. They may be made to apply to different pairs of nations, or to groups of nations. The former is the more practical method; but the latter would be the more effective, inasmuch as it would provide a means of enforcing agreements which former treaties have lacked. If four or five of the leading nations would bind themselves to settle their disputes in this manner, and would undertake to combine amongst themselves in any action that might be rendered necessary, were one of the partners to decline to observe the conditions of the treaty, this would provide a security against breaches of agreement which would not be attainable if only two Powers were parties to the agreement. It would, moreover, provide a nucleus for a wider confederation. Other nations could join in the same treaty, and it might grow to be ultimately a world-wide bond, through which the Christian principles of justice and tolerance would in the end regulate the relationships of all civilised nations.

It may be that such a scheme will not effect immediate disarmament or forthwith make war impossible. But when once it has become recognised as an essential part of the comity of nations it must tend to

bring about, and may ultimately achieve, both these results.

THE GOAL.

An arrangement of this character might be made at the conclusion of the war as part of the treaties of peace. It might even be adopted by certain nations before the war terminates. If it were agreed to now, it would stand out as an example of what can be done by nations which honourably desire to live in peace with each other and to make the chance of war between them as remote as possible. Some nations would come into it at once, and others would enter later on. Its terms would indicate conditions of peace for the conflicting peoples when these shall have laid down their arms.

Here, then, is a goal towards which the Christian Church may try to lead mankind. The world is ready for an effort in this direction. The old order has failed. Civilisation is again plunged into chaos. But, out of chaos, a new order may arise. It rests with the statesmen and peoples of Europe and America in particular to erect a system of international life founded on justice and charity as revealed to the human race by the teaching of Jesus Christ.

SUMMARY.

The objects to be aimed at may be summarised as follows:—

 That Christian Principles should control the actions of States not less than those of individuals.

- 2. That Justice and Fellowship must be made supreme in future international relations.
- 3. That all International Disputes should be settled by methods of justice and conciliation.
- 4. That the Anglo-American Treaties should be used as a basis which nations might adopt for the peaceful settlement of their differences.
- That the feeling of Fellowship and the desire for Reconciliation should govern the Christian attitude towards enemies both in the conduct of the war and in the conclusion of peace.

THE LEAGUE OF NATIONS.

In the year 1918 the movement in favour of establishing a League of Nations for the maintenance of international right and the permanent preservation of peace was attracting much attention, and the Executive of the British Council at once threw the whole weight of their organization into the scales in its favour. The subject was fully treated in the pages of Goodwill, and all the most important pronouncements made by leading statesmen were collected and published. In the month of November the Committee prepared an appeal to ministers and laymen members of the British Council. appeal was signed by the Bishop of Winchester as President of the Alliance, the Dean of Worcester as Chairman of the Executive Committee, and Sir W. H. Dickinson as Hon. Secretary. It concluded with the following sentences:-

In this great crisis of the world's history, when the future of mankind depends on the principles on which the present problems are treated, members of the Christian Churches cannot, must not be silent; therefore we appeal to our members with all the earnestness of which we are capable to make it known that the Churches of Christ are in favour of a peace of justice and the establishment of a League of Nations as the most hopeful means of securing permanent peace.

Most of our members are ministers of religion. What more fitting subject for the pulpit than the exposition of the application of Christian principles to the world problems about which their congregations are thinking? Some of our members are writers, and can use their pens to express the Christian view in the Press by articles, letters, etc. All can by conversation help to create a public opinion which will strengthen the hands of statesmen in efforts to secure a peace of justice and the establishment of a new world organization by means of a League of Nations.

Since this statement was issued the League of Nations has become a reality, and an organization has now been set up whereby war may be prevented and sentiments of international co-operation and goodwill may be fostered and brought into play. But the League has started on its voyage in stormy seas, and it is not

impossible that it may strike a rock before it reaches deeper and safer waters. It will need not only wise steering by those in control, but also, on the part of those who believe in it, a vigorous and continuous effort to

induce the nations to give it their full confidence.

The British Council, by its meetings and its publications, has lost no opportunity of urging upon the British people that it is their paramount duty to support the League. And in particular it has laboured to induce the Churches and members of all religious denominations to realize that the League is not merely a political machine, but it is something which should be made the focusing point of the spiritual and religious elements in the community of nations. It is the embodiment of international fraternity, and should be used in every way to further the ideal of the common brotherhood of mankind.

W. Moore Ede, Chairman. W. H. Dickinson, Hon. Secretary.

DENMARK.

REPORT OF THE NATIONAL COUNCIL

IN

DENMARK.

PRESENTED 1919.

Members of the Danish Council.

President: Rt. Rev. Bishop H. Ostenfeld. Secretary: Librarian Holger Larsen.

Professor Valdemar Ammundsen, Alfred Povlsen, High School Master. H. O. Lange, Chief Librarian. Rev. Hans Koch.

Rev. Hans Dreiøe. Rev. Carl Jespersen. Chr. Norlev.

During the war the Council published translations of English and German Christian statements and a biographical sketch of Mr. Allen Baker, and also have supported the periodical of Mr. Holger Larsen called *Freds-Varden*. In the later months they have concentrated their work in pressing upon the consciences of the Danish Christians the idea of a League of Nations and as its moral implications, disarmament and social reform. A manifesto issued by the Danish Council of this content was signed by a large number of the leaders of the Danish churches.

The Danish Council has appointed Bishop Ostenfeld, Mr. Holger Larsen, Rev. H. Koch and Professor Valdemar Ammundsen as members of the International

Committee.

The following appeal has been issued by the Danish Council of the World Alliance and signed by many members of that Council:—

To Fellow-Christians in Denmark.

The world is to-day experiencing an hour of fate in which it has to be decided whether the development of the future shall lead into still more destroying catastrophes than those which we now experience, or whether it shall be possible to establish a new arrange-

ment which will protect righteousness and peace.

The world-war was a natural consequence of the unrighteous social and national state of affairs, which was maintained, and we admit that Christians often have participated in supporting the selfish capitalism and militarism which led the world into the terrors of the war.

Feeling the duty of the Christians to partake in the work for righteousness and peace in the world—especially by working for the change of thoughts and feelings, which is necessary—we ask fellow-Christians to support and serve the endeavours the aim of which is:—

1. To bring into existence a League of Nations with equal rights for all peoples, both in national

and economical respect;

2. To abolish the compulsory conscription and carry

through universal disarmament; and

3. To create a social state of affairs, which renders impossible the monopoly of capital and possession of landed property, which is a main cause of war and the struggle between the classes.

Effective support from Christians of all confessions and in all nations, and therefore also from the Danish Christians, will undoubtedly emphasize the claims and

promote their realization.

Anybody agreeing with or interested in these claims may, by applying to one of the members of the Committee, or to the Secretary, Mr. C. Norlev, Aarhusgade 62, I., Copenhagen Ø., get further information sent by post about the movement, which, under the name of "The World Alliance for Promoting International Friendship through the Churches," has been established within the Christian Church.

This appeal was signed by the following persons:—

H. Ostenfeld, Bishop, Copenhagen. V. Ammundsen, Professor, Copenhagen. Alfred Povlsen, High School Master, Ryslinge. H. O. Lange, Chief Librarian, Copenhagen. Rev. Hans Koch, Copenhagen.

Rev. Hans Dreiße, Copenhagen. Rev. Carl Jespersen, Copenhagen.

Chr. Norley, Secretary, Copenhagen.

Rev. Anton Bast, Copenhagen.

Rev. K. Bjerregaard, Copenhagen. Rev. Andr. Blinkenberg, Hjermind.

Mrs. Lucy M. Booth-Hellberg, Leader of the Salvation Army, Copenhagen.

Paul Brodersen, B.D., Chairman of Danish Students' Christian Union.

Rev. N. Dalhoff, Copenhagen.

Johs. Fog-Petersen, Editor, M.P., Nykøbing F.

S. P. Fredebo, Secretary, Copenhagen. Rev. Eduard Geismar, Copenhagen.

Rev. Oscar Geismar, Rønnede.

Rev. S. Grøndahl, Pastor of the Moravian Church, Copenhagen.

Rev. I. A. Hansen, Odense. Rev. H. Helweg, Ousted.

Cai Hegermann-Lindencrone, Assistant in the Foreign Office, Copen hagen.

Rev. H. Hoffmeyer, Archdeacon, Copenhagen.

Rev. C. Hvidt, Copenhagen. Rev. Chr. Ingerslev, Vemb.

Georg Jochimsen, Engineer, Copenhagen.

Rev. Carl Koch, Ubberup. Rev. E. Koch, Odense.

Rev. Morten Larsen, Holstebro.

Rev. H. M. Løbner, Archdeacon, Rørvig.

Peter Manniche, M.A., Grundtvigs High School, Lyngby.

Rev. M. K. Mogensen, Archdeacon, Gislev.

L. Moltesen, Ph.Dr., Copenhagen.

H. C. Nielsen-Svinning, High School Master, Kerteminde.

S. Nordentoft, M.D., Aarhus.

J. Ostenfeld, Director, Copenhagen.

Rev. M. Ring, Ørsted. Rev. A. I. Rud, Odense.

Rev. Harald Rohleder, Maarum. Rev. Axel Rosendal, Copenhagen. Rev. Torkild Sk. Rørdam, Ryslinge.

Rev. J. Th. Sadolin, Kippinge.

Tage Schack, B.D., Secretary in The Danish Students' Christian Union, Copenhagen.

Rev. P. Severinsen, Bringstrup.

Rev. C. Skovgaard-Petersen, Leader of The Bible School, Copenhagen.

Rev. E. Thaning, Copenhagen.

Rev. Chr. Svelmøe-Thomsen, Copenhagen. Mrs. Kirsten Svelmøe-Thomsen, Copenhagen.

Rev. Soph. Therchilsen, Thorkildstrup. Rev. Rich. Thomsen, Copenhagen.

Rev. Henry Ussing, Archdeacon, Copenhagen.

E. Heikel Vinther, Engineer, Copenhagen.
Jens Warming, Lecturer, Copenhagen.
Harald Westergaard, Professor, Copenhagen.
Rev. A. Birke, Chairman of Danish Christian Social Union, Terslev.
Rev. Marius Hansen, Copenhagen.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

DENMARK.

PRESENTED JULY 1920.

Members of the Danish Council:-

President: Rt. Rev. Bishop H. Ostenfeld. Secretary: Mr. Chr. Norlev.

Professor Valdemar Ammundsen. Rev. Hans Koch.
Alfred Porlsen, High School Master. Rev. Hans Dreive.
H. J. Lange, Chief Librarian. Rev. Carl Jespersen.

During the past year Mr. Holgar Larsen wished to retire from the Council, and Mr. Chr. Norlev, secretary of the Danish Christian Social Union, was elected as secretary and member of the International Committee in

his place.

At the meeting of the International Committee held at The Hague, October 1919, the Danish Council was represented by Professor V. Ammundsen and Mr. Holgar Larsen. A report of that meeting, written by Professor V. Ammundsen, has been published in Freds-Varden, Nordi k Missionslidsskrift and Kristeligt

Dagblad.

We have discussed the arrangements of some meetings in support of the ideas proposed in our appeal to Fellow-Christians in Denmark, mentioned in our report of 1919, but we have resolved to await for the results of the realization of the League of Nations, because we deem it expedient to know the real political conditions, the strengthening of which we have to work for or fight against, before we hold any meetings.

FRANCE.

REPORT OF THE NATIONAL COUNCIL

IN

FRANCE.

PRESENTED 1919.

Before the 2nd of August, 1914, we pacifist Christians of France were attached either to the Society "La Paix par le Droit" (established more than 30 years ago, and having for the greater part of its members young Protestants, among whom were Messrs. Jacques Dumas and Henry Babut) or to the Société Chrétienne des Amis de

la Paix (established about 1899 by M. Huchet).

An important meeting was held at the home of Mr. and Mrs. Etienne Matter in 1913 to hear addresses given by Messrs. Dickinson and Allen Baker. A large number of friends were present. A French provisional committee was formed to study the best means of organising a movement in France. The president of this provisional committee was Senator Reveillaud; the general secretary was Monsieur Jacques Dumas. The other members were Messrs. Faure, Elie Gounelle, Bianquis, Dumesnil, Pannier, Jézéquel, etc. This committee met twice at the home of Pastor Gounelle. Several members were appointed to attend the meeting at Constance on the 2nd August, 1914, but they were not all able to attend. However, Madame Dalencourt, Messrs. Elie Gounelle, Henri Babut, Cadier and Dumesnil were able to represent France at this impressive meeting.

Thus was born at the moment that war broke out the first real and official effort on the part of Christians and

the Church for international friendship.

With God's help, during the night of storm, we lit a small radiant star. . . . We had barely the time to pray at the cradle of the World Alliance—and I remember so

well that the first two prayers that were offered to God on behalf of this international work, on the edge of the abyss, were made respectively by a German and a French pastor.

During the heat of the war we have only been able to meet once in France, and that was on the 22nd of March, 1915, in the Presbyterian Hall of the Oratory. In addition to our Committee, about twenty ministers and laymen were present. Mr. E. Gounelle presided. Messrs. Allen Baker and Dickinson explained at some length the object and the general idea of the World Alliance, which had been formed at Constance with the idea of bringing the different nationalities into closer touch with one another. National Councils had been formed everywhere. Our eminent delegates informed us that it was to be desired, that it was indispensable, that Protestant France should be well represented in this great movement (Christian and International) which was being propagated.

In the discussion which followed the speeches made by Messrs. Dickinson, Allen Baker and Gounelle, and in which Messrs. Wilfred Monod, Charles Gide, Dumas, Prunier and Charles Wagner took part, it was clearly understood that for the present moment, and for so long as the war lasted, there could be no question of an International Meeting, but that such a meeting should be prepared to take place after the war. M. Bonet-Maury quoted from our Quaker friends: "In so far as the Germans have prepared for war during peace, we must prepare for peace during war." Mr. Charles Wagner, who was applauded by everybody, declared that at the present moment we could do nothing else but "to attune ourselves to Christian thought so that at the required

moment we should be morally ready."

An important observation was made by Messrs. Prunier and Gounelle, in regard to the title chosen by the World Alliance. Was the object that of an Alliance of the Churches, or an Alliance of Christians to lead the Churches into this movement of national understanding?

The Churches in Europe are very far indeed from

being ready for such an enterprise.

Mr. Dickinson replied that, so far as America and England were concerned, the question was one of an *Alliance of Churches*. That is to say, the Churches belong officially to the movement.

To this M. Prunier objected by saying that the French Churches, as churches, would not be able to join. It would also be the same in Germany, and, therefore, the title "Alliance of Churches" did not meet the case.

In France there could only be a question of grouping Christians to act either on the Churches (the first and most important work of international Christian education), or, in cases where it would be possible, on the nation itself.

Mr. Dickinson, in replying to these remarks, said that an international scheme was in preparation; that the Central Committee respected the autonomy of the different countries, and that it was leaving the choice of what action should be taken to each national Protestant Committee. An alliance between churches was an ideal that had yet to be reached.

The meeting confirmed the action of the provisional

committee, and added the following members :-

Madame Dalencourt.
Mlle. Miriam Reinhardt.

Messieurs Charles Gide, Faivret, Wilfred Monod, and Bonet-Maury (since deceased).

In 1919 the French provisional committee of the World Alliance was reconstituted, and the office made up as follows:—

Pastor W. Monod, President.
Mlle. Kellermann, Temporary Secretary.
M. E. Gounelle, Assessor.

The Committee is unanimous in desiring a slow but sure establishment of the spiritual and moral conditions of a reconciliation between Christians and churches of the nations at war. They also bear in mind the grave situation of the decimated churches throughout Europe.

Under any circumstances France will walk only in the light, because it is that alone which will guarantee true justice and true love.

E. GOUNELLE.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

FRANCE.

PRESENTED 1920.

Since the cessation of hostilities the French National Council has been unable to do much more than to reorganize itself by drawing up a set of provisional rules, so that the society may rest on a firm basis. Nevertheless, an active propaganda has been commenced by means of articles by M. Monod, President of the French National Committee, published in La Revue du Christianisme Social, edited by Pastor Elie Gounelle, of St. Etienne. A special number of this revue is in preparation to which Pastors Monod, Gounelle and Parker and Messrs. Dumas and Gide are contributing.

Our provincial members are not inactive; they com-

municate constantly with us.

However, we must not shut our eyes to the fact that the hatred aroused by the war in so many hearts is not yet extinguished. Many spirits are still embittered by the physical suffering and moral grief which the war has inflicted upon them, and these cannot fully understand us.

Notwithstanding this, we do not in the least desist from our campaign on behalf of world brotherhood, and with the powerful help of our God we hope to progress rapidly, and soon to see the day when love will drive out hatred, and when "the nations shall not learn war any more."

PIERRE CLAVEL,
Secretary.

GERMANY.

REPORT OF THE NATIONAL COUNCIL

IN

GERMANY.

PRESENTED 1919.

At the outbreak of the war the German Committee consisted of the four delegates who had been chosen at Constance as members of the International Committee, viz.:—

Hofprediger Kessler (Dresden). Oherkonsistorialrat Dr. Lüttgert (Berlin). Professor Dr. Richter (Berlin). Pastor Lic. Siegmund-Schultze (Berlin).

The number was increased, according to the decision of the Constance Conference, to eight members, who were later recognised as members of the International Committee:—

Direktor Dr. Spiecker (Berlin), *Chairman*. Oberkonsistorialprasident (former) Dr. Curtius (Heidelberg). Geh. Konsistorialrat Prof. Dr. Deissmann (Berlin). Prediger Theophil Mann (Frankfurt a/M.).

In addition, the following gentlemen have been elected as members of the wider Committee:—

Missionsdirector Dr. Axenfeld (Berlin).
Professor Dr. Bornhausen (Marburg).
Pfarrer Haecker (Berlin).
Bishop Dr. Hennig (Herrnhut).
Pastor Hinderer (Berlin).
Pastor Paul Le Seur (Berlin).
Pastor Mennicke (Berlin).
Edward de Neufville (Frankfurt a/M.).
Professor Dr. Rade (Marburg).
Pfarrer Lic. Dr. Rittelmeyer (Berlin).
Missionary director Dr. Schreiber (Berlin).
Prediger F. W. Simoleit (Berlin).
Geh. Kommersienrat J. Vorster (Cologne).

It is evident from this list that adherents of all religious and political tendencies take part in the work of the German Committee.

As to the spirit of their work, it may be said that at the outset of the war the national tension, in combination with the grief at the failure of the Evangelical strivings for unity, called forth in theological circles a general and deep disillusionment over against all peace efforts. During the war, however, hostility to war was, especially in religious circles, extraordinarily strengthened, so that from the third year onwards an essential advance of the peace-work could be noted in ecclesiastical circles. The effect of our peace-work would perhaps have been in this period very considerable, had not political considerations, and above all faintheartedness, been to a large extent intermingled with it. The terrible nature of the social effects of the war, however, involved that from the fourth year the curse of national enmity was continually more clearly recognised. It was doubtless a sign of the times that the chief subject of the German Evangelical-social Congress of 1918 (the first held since the beginning of the war) was: "The significance of the evangelical and social ideas for the fitting rapprochement of the Christian peoples," and that the Secretary of the German Executive Committee for the Christian work for friendship was entrusted with it. This came in the period after the German offer of peace and armistice, i.e. in a period in which distrust of the practicability of the ways of righteousness had already set in again. During the following months this distrust increased, and it grew at the time of the Versailles Conference to a general depression on the part of the friends of peace. Nevertheless it may be said that the number of those who feel themselves bound to our cause, chiefly on the ground of religious motives, has in comparison with the number at the opening of the war, essentially increased.

From the outset of the war onwards it was the aim of the German Committee to set up and maintain, through a practical ministry of help which gave clear expression to our feeling, the inner connections that appeared essential

tial for the cause of the Churches' work of friendship. Thus we commenced from September 1914 a work of material and spiritual aid for prisoners. This, so far as external aid was concerned, was later transferred to various bodies with which the Executive Committee for the Churches' work of friendship co-operated. In the Committee for spiritual care of prisoners, e.g., the Secretary of the German Executive Committee was the spokesman for the English prisoners. Alongside this went the care of the foreign civilians living in Germany, for whose support the "Bureau of Advice and Assistance for Germans abroad and Foreigners in Germany" was founded. Our Committee was thus in continuous contact with the most varying circles of the enemy countries, a contact which we felt to be an inward necessity.

The series of publications in the German press in which our members have participated, is extraordinarily great. Some of these are reprinted in Parts 1–2 of the Eiche for 1919. The task of the magazine in question was, on the one hand, to report the most important expressions of the various national Executive Committees of the work for friendship as also further foreign ecclesia tical pronouncements, and on the other hand to emphasise as far as possible the persistence of the old devotion to peace. We have attempted this latter without wishing to separate ourselves from the national community which is the pre-supposition of a true inter-

national community.

During the last months of war the question of guilt has especially occupied us. Many questions which had not hitherto reached us became known for the first time. Likewise it became clearer than before that the Christians is the enemy countries could form no accurate picture of the true motives and actions of the German Christians or of the German Government. A Committee, concerned solely with the question of guilt, held numerous sittings. The mastery of the internal questions that have presented themselves is not yet accomplished; indeed it can only be attained in association with friends from the Committees of other lands.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

GERMANY.

PRESENTED JULY 1920.

The German Society for the work of friendship through the Churches has during the year 1919 undergone various new experiences. It may generally be said that, notwithstanding the deep disappointment under which Germany lies in regard to the questions of the peace and the League of Nations, progress has been made in gathering together new friends for the work we have in view.

The Executive Committee consists at present of the following members, and it may be noted that most of the Church organizations of Germany that have any weighty influence abroad have come into the movement:—

Missionsdirektor D. Axenfeld, Berlin.

Pastor Blecher, Berlin (Jugendbund für entschiedenes Christentum).

Professor Dr. Bornhausen, Breslau. Präsident Dr. Curtius, Heidelberg.

Geh. Konsistorialrat Professor D.Dr. Deissmann, Berlin.

Pastor Lic. Füllkrug, Berlin (Zentralausschuss für Innere Mission).

Pfarrer Joh. Haecker, Berlin.

Bischof D. Hennig, Herrnhut (Evangelische Brüder-Unität).

Pastor Hinderer, Berlin (Evangelischer Pressverband für Deutschland).

Pastor Kamlah, Berlin.

Hofprediger Kessler, Dresden.

Professor D. Lang, Halle a/S. D. Dr. Joh. Lensius, Potsdam

D.Dr. Joh. Lepsius, Potsdam.

Generalsekretär Levsen, Berlin (Christlicher Verein Junger Männer).

Pastor Paul Le Seur, Berlin.

Prediger Theophil Mann, Frankfurt a/M.

Pastor Carl Mennicke, Berlin.

Eduard de Neufville, Hausen bei Frankfurt a/M.

Professor D.Dr. Julius Richter, Berlin. Pfarrer D. Rade, Marburg (Lahn).

Pfarrer Lic. Dr. Rittelmeyer, Berlin.

Dr. jur. Reinhold Schairer, Kopenhagen.

Prediger H. Schaedel, Berlin (Bischöfliche Methodistenkirche).

Missionsdirektor D. Schreiber, Berlin (Deutsche Evangelische Missionshilfe).

Pastor Lic. F. Siegmund-Schultze, Berlin (Schriftführer).

Prediger F. W. Simoleit, Neuruppin.

Präsident D. F. A. Spiecker, Berlin (Vorsitzender).

Pastor W. Thiele, Berlin (Verband Evangelischer Jungfrauenvereine).

The following are the representatives of the German Council on the International Committee:—

Präsident Dr. Curtius.
Professor D.Dr. Deissmann.
Prediger Th. Mann.
Professor D.Dr. Richter.
Pfarrer Lic. Dr. Rittelmeyer.
Missionsdirektor D. Schreiber.
Pastor Lic. Siegmund-Schultze.
Präsident D. Spiecker.

In some places the members of the Committees meet regularly for discussion. In south-west Germany a group of the German Society for the work of friendship through the Churches has been formed, with its office in Heidelberg.

Meetings of the German Executive Committee take

place monthly.

Die Eiche, a quarterly journal for the work of friendship through the Churches and an organ for social and international ethics, is the organ of the German Committee.

HOLLAND.

REPORT OF THE NATIONAL COUNCIL

IN

HOLLAND.

PRESENTED 1919.

Executive Committee:

Dr. J. A. Cramer. Prof. J. W. Pont.

Members of the Dutch Council:

Dr. J. A. Cramer, Chairman.

Dr. J. W. Pont, Secretary, Treasurer.

Rev. L. W. Bakhuizen v. d. Brink, Dutch Reformed Church.

Mr. Dr. H. J. Romeijn, Remonstrant Reformed Church.

Dr. A. K. Kuiper, Mennonite Church.

T. D. Sigling, Evangelical Lutheran Church.

Rev. W. D. Linthout, Evangelical Church.

Rev. N. v. Beek, Baptist Church.

Rev. A. J. Roozemeijer, Evangelical Alliance.

L. J. v. Wijk, Bible Society.

J. H. Berends, Old Catholic Church. Rev. A. H. v. d. Hoeven, Unitarian.

Rev. Joh. Rauws, Missionary Society.

Rev. J. Groeneweg, Home Missions.

Rev. H. H. Barger, Deaconess Work.

Rev. P. Veen, Y.M.C.A.

Rev. H. J. E. Westerman Holstijn.

Dr. M. v. Rhijn.

It was in the beginning of 1915 that Rev. H. J. E. Westerman Holstijn and Dr. J. A. Cramer, who had been at the Conference held at Constance, August 1914, accepted the invitation to establish a Dutch Branch of the "World Alliance of Churches." The resolutions adopted by this Conference were made known in Holland. Many clergymen and laymen of various Churches had shown their sympathy; the Churches—except the Calvinistic—agreed to send delegates to the proposed meeting, and on April 12th, 1915, the Dutch Branch of the World

Alliance of Churches was formally established at the Hague. Because it was an "Alliance of Churches," the representatives of the Protestant Churches, the Dutch Reformed, the Evangelical Lutheran, the Mennonite, the Remonstrant Reformed, the Restored Evangelical Lutheran, the Evangelical, the Baptist, and of the old Catholic Church formed the Council of the Dutch Branch. Dr. J. A. Cramer was elected Chairman, Rev. H. J. E. Westerman Holstijn, Secretary, and Prof. Dr. J. W. Pont, Treasurer. To promote knowledge of the principles of the Alliance and to do what lay in our power to give testimony to the real Christian feeling about war, we issued the Review *Internationaal Christendom*, edited by Dr. J. A. Cramer and Dr. J. W. Pont, which found entrance into many circles.

In August 1915, the International Committee met at Berne and framed the present organisation under the name of "The World Alliance for Promoting International Friendship through the Churches." This change of name made it possible for us to take into our Council also the representatives of Christian work in our country, so that now every Christian movement, with the exception already named, is represented in our Council. The Missionary Societies, the Bible Society, the Societies for Home Missions, the Societies for Deaconess work, the Evangelical Alliance, the Y.M.C.A., the Unitarians,

all have a representative in our Council.

Much work had to be done, unknown before, and therefore often very difficult. The Christian Churches in our country do not understand generally that they have not only to occupy themselves with their natural testimony, their preaching of the Gospel to old and to young, and their missionary work at home and abroad, but that they have to be the conscience of mankind. Therefore many of them are quite indolent with regard to international questions, and others do not believe that it is allowed to bring these questions into the pulpit. In the course of three years, however, much has changed, and we are very glad that in 1917 a "testimony for the governments and the peoples" has been issued by all

the Protestant Churches of our country and read from many pulpits, for it was indirectly a fruit of the work of our Alliance.

Every year our Branch had its public meetings in connection with the annual meeting of the Council in the Hague, and also many others. In the first place I have to mention the meeting we had on December 26th, 1916, in St. James's Church, the Cathedral of the Hague. The peace proposal of the German Government brought us together, and the interest was so great that the Church was crowded. Prof. W. Kohnstamm from Amsterdam, Dr. J. Th. de Visser (now Minister for Science and Art), Dr. J. A. Cramer and Prof. Dr. J. W. Pont were on the platform. A manifesto was sent to the warring governments and peoples, and letters of sympathy came from both sides to us.

Another meeting was held on September 10th, 1917, in connection with the note the Pope had sent. We met in the Williams Church, the largest church of the Hague, which also was more than full. The Rev. Dr. H. L. Oort, of Utrecht, the Rev. P. Veen (Member of the Board, Y.M.C.A.), the Rev. Molenaar, of the Hague, Dr. Cramer and Prof. Dr. Pont spoke about the longing for peace and the true way to bring it. Sympathy was shown with the action of the Pope, which the Roman Catholics did the following day in another manner.

In 1918 we organised in the Hague (October 15th) a conference on the principles of the League of Nations as they were given by President Wilson and the League to Enforce Peace. On the 14th of October we met in two churches in the Hague to bring these principles before Christian people. Prof. Dr. J. de Zwaan, of Groningen, Rev. J. A. van Leeuwen, of Bloemendaal, Rev. J. A. Molenaar, of the Hague, Rev. L. W. Bakhuizen v. d. Brink (Secretary of the Synod of the Dutch Reformed Church), Dr. J. A. Cramer and Prof. Dr. J. W. Pont were on the platform, and much interest was shown, also for the theses, which were promulgated the following day.

All these meetings had a great attraction for the people, and we are thankful that we could reach so many

and make clear to them the Christian principles of

peace.

We worked, however, not only by these large meetings and conferences, by our manifesto and our magazine *Internationaa' Christendom*, of which 1000 copies are issued, and which is found in all our public readingrooms, but also by smaller conferences in different towns of our country. We also tried to make the first Sunday of August in every church a "Peace Sunday," and we know that from many pulpits on these Sundays came the message of the Christian principles of peace.

In 1917 we sent a token of sympathy to five clergymen of Berlin (amongst whom was Dr. K. Auer, whose pamphlet Hammer oder Kreuz is a strong protest against pan-Germanistic tendencies) who had asked the German churches to work for a peace of righteousness. We made known this manifesto in Holland and asked our clergymen to sympathise with it. From many sides, from 250 of our clergymen we got very sympathetic answers and sent them to our German brethren who had so very difficult a position in their country. We also propagated the Swedish address to the Peace Conference at the beginning of 1919, and were glad that the larger part of our Christian churches, representing nearly 2,000,000 of our people, sympathised with it.

We often had a difficult stand during these years of the war, for our position amidst the warring nations was very delicate. There was no prevailing opinion in our country for or against one or other party, the only hope of the majority of our people was to remain neutral and not to be brought into war by wrong done to us. We have suffered for it, much more than the warring nations know. In these years our Dutch Branch has tried to bring to the people the principles of real Christian peace,

and we hope God will bless our work.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

HOLLAND.

PRESENTED JULY 1920.

On December 4 the Dutch Council met in order to execute the resolutions passed at the International Meeting at Oud Wassenaer in October 1919.

Ecumenical Conference.

First was considered the proposal of arranging an ecumenical conference of the different communions to consider the urgent practical tasks before the Church at this time, and the possibilities of co-operation in testimony and action. It was resolved that the Dutch Council should address itself to the different Protestant Churches in Holland in order to ask their opinion and co-operation, and an appeal was sent to them and favourably answered by the Dutch Reformed and the Lutheran Churches; the other Churches will have their annual meeting in June, and promised to send their answer after that date.

Propaganda.

With regard to resolution No. 29, "That each National Council be invited to prepare and circulate in its own land pamphlets and other publications explanatory of the principles and aims of the World Alliance," it was stated that since four years the Dutch Council has been editing a periodical, *Internationaal Christendom*, that is read by a good many subscribers. It was resolved that the Council should ask the other National Councils in the different countries to send them regularly news of the work they were doing, and that Holland would send to these committees also reports of the work done at home. As the Dutch Council did

not know exactly how to act in this matter, it was resolved to wait for the next meeting of the Manage-

ment Committee in 1920.

In addition to this question a pamphlet was prepared after the model of the English paper, and sent to all Protestant Church Councils, in order to get funds for continuing the work. By seventy-five Councils a favourable answer was sent, and the number of yearly subscribers has been increasing steadily, if not abundantly.

With regard to resolution No. 30, the Council was unable to take any steps, because funds are so low that no money can be found to meet the expenses involved in

its execution.

Special Days of Prayer.

It was resolved that the Dutch Council should address itself to the different Churches, asking them to fix the last Sunday of June as a general Sunday for prayer, whereon the subject of brotherhood in Christ should be treated, and the possibility of working all together in order to promote the aims of the Alliance. This request has been sent to the Churches and published in all papers.

Education.

The question was discussed whether the method of teaching history in the public schools should not be entirely altered, and the Council resolved to draw the attention of the Board of Education to this matter.

Labour.

In pursuance of resolution No. 39, it was resolved that the Dutch Council should enter into communication with the leaders of the Labour movement. We are still waiting for results.

ITALY.

REPORT OF THE NATIONAL COUNCIL

IN

ITALY.

PRESENTED JULY 1920.

The principal part of our work during the past year has been that of organizing our forces. The number of our members only shows a slight increase, but we anticipate that in the near future, when our new plans are put into execution, it will be greatly increased.

In the month of May a circular was issued, calling attention to and giving a translation of the Declaration of the Federal Council of Christian Churches in America.

The Central Committee in Rome now consists of the following members:—Waldensian, Rev. E. Giampiccoli; Episcopalian Methodist, Revs. Amedeo Autelli, Cav. Carl Ferreri; Wesleyan Methodists, Rev. Prof. Cav. E. Filippini, E. W. Smith; American Baptist, Dr. D. G. Whittinghill; English Baptists, Revs. F. F. Besesti, Alfredo Del Rosso, W. Kemme Landels and Sig. Pietro Bevilacqua; American Episcopalian, Rev. Dr. Walter Lowrie.

The visit of Dr. Nasmyth has been an incentive to further effort, and we are now making arrangements for carrying on a more intense propaganda throughout the country. The Rev. G. Cervi has consented to visit the Churches in the North in the interests of the Alliance; Prof. M. Falchi, of Torre Pellice, those in the Waldensian Valleys; Signor P. Chiminelli, of Florence, the Churches in the Tuscan district; Signors C. Ferreri and L. Paschetto, those in the South of the Peninsula; and Signor E. Prisinzano, the Churches in Sicily. A crowded meeting was held lately in Florence, at which all the evangelical ministers of the city were present, and an

eloquent address was delivered by the local organizer,

Sig. F. Chiminelli, which aroused great interest.

Sig. Pietro Bevilacqua, of Rome, has been appointed Executive Secretary, and is giving a good portion of his time to the work of the Alliance.

A Press Committee has been elected in the persons of the Chairman of the Central Committee, Prof. Cav. E. Filippini, and Dr. D. G. Whittinghill. The aim of this Committee will be to prepare and publish pamphlets

bearing on the work of the Alliance.

A great Evangelical Congress is to be held in Rome from the 31st of October to the 3rd of November next, and at one of the sittings the work and aims of the Alliance will be brought before the delegates. In this way we shall be able to reach the ear of nearly all the evangelical ministers in the country. Signor F. Bevilacqua will be the speaker on that occasion.

We are thus entering on a new epoch, and hope next year to be able to report far greater progress, and large

additions to our numbers.

PIETRO BEVILACQUA,

Executive Secretary.

THE ITALIAN COUNCIL.

Waldensian.

Rev. A. Balmas, Palazzo Cavagno (S. Maria Formosa), Venice.

Rev. Ernesto Giampiccoli, Moderatore, Torre Pellice.

Rev. Ugo Ianni, Pastore Valdese, San Remo.

Rev. Rinaldo Malan, Pastore Valdese, Catania, Sicilia.

Rev. Dr. Enrico Meynier, Pastore Valdese, Pisa.

Rev. G. D. Maurin, 3, Via San Nazario, Ivrea. Rev. Luigi Rostagno, Luserna San Givanni (Torino).

Rev. G. G. R. Tron, Masello, Perero (Pinerolo).

Rev. Enrico Tron, Pastore Valdese, Corato (Bari).

Episcopalian Methodists.

Prof. Amedeo Autelli, 38, Via Firenze, Roma.

Rev. Cav. Carlo Ferreri, 38, Via Firenze, Roma, S.

Rev. Giovanni Severi, 12, Via Bartolo, Perugia. Rev. Risergi Carrari, Via Vacchiera, Alessandria.

Wesleyan Methodists.

Rev. G. Cavazzutti, Villino Emma, Salerno.

Rev. Giuseppe Cervi, 27, Corso Genova, Milano.

Rev. Prof. Cav. E. Filippini, 62, Via Federico Cesi, Roma.

Rev. E. W. Smith, 25, Palazzo Assicurazione, Piazza Venezia, Roma.

Baptists, American Branch.

Rev. Giovanni Berio, 32, Via Cialdini, Barletta (Bari).

Signor R. Capobianco, presso Ing. C. Santagata, 8 Anticaglia, Napoli.

Rev. Camillo d'Alessandro, Calitri (Avellino).

Rev. Antonio Finelli, Guardia Lombardi (Avellino).

Rev. Antonio Fiori, 175, Corso Vittorio Emanuele, Cagliari, Sardegna

Signor Felizano Fornari, 17, Via dell'Albero, Firenze.

Rev. F. G. Lo Bue, Casella Postale 128, Tripoli.

Rev. Nicola Macioce, Boscoreale (Napoli). Rev. Lorenzo Palmieri, Bisacia (Avellino).

Rev. G. Piacentini-Cardella, Minturno (Caserta).

Rev. Francesco Pugliesi, Altamura (Bari). Rev. Gaspare Ricci, 1, Via Faenza, Firenze.

Rev. Lieut. Saccomani, 6, Via Orange, Reggio Calabria. Rev. Dr. D. G. Whittinghill, 107, Via Babuino, Roma.

Rev. F. Barbera, Noto (Siracusa, Sicily).

Rev. Ernesto Corsani, Floridia (Siracusa, Sicily).

Baptists, British Branch.

Rev. Daniele Battisti, Paganico Sabino (Perugia).

Rev. Bertrando Vittorio, Pal. Vignanelli, fuori Porta S. Giov Civitavecchia.

Rev. F. F. Besesti, 45, Via Otranto, Roma.

Rev. Ricordano Bottazzi, 126, Via Serpenti, Roma. Rev. Amodio Dal Canto, 7, Viale Arnaldi, Tivoli. Rev. Orlando Giufrida, 53, Via Bertola, Torino.

Rev. W. Kemme Landels, 35, Piazza Lucina, Roma. Rev. Ernesto Pasella, Borgo Andrea Costa, Terni.

Rev. H. H. Pullen, Casa Alberto, Spezia. Rev. Alberto Re, Montenerodomo (Chieti).

Sig. Pietro Bevilacqua, 84, Via Napoleon III., Roma.

American Episcopalian.

Rev. Dr. Walter Lawrie, 58, Via Napoli, Roma.

NORWAY.

REPORT OF THE NATIONAL COUNCIL

IN

NORWAY.

PRESENTED MARCH, 1919.

Officers:

President: Archdeacon Carsten Hansteen.

Vice-Presidents:

Bishop W. K. Bøckmann.
Bishop B. Støylen.
Bishop J. N. Støren.

Bishop G. Dietrichson.
Bishop P. Hognestad.

Treasurer: Rev. Ole Iversen.
Secretary: Rev. Fredrik Klaveness.

Immediately after the Conference at Constance in August 1914, the Norwegian pastors who had attended proceeded to organise a group of the World Alliance under the title of the Norwegian Pastors' Peace Society. This group has now become the Norwegian Council of the World Alliance for Promoting International Friendship through the Churches, and the following is an epitome of its activities during the past four years.

1914.

1. Delegates attended the Conference at Constance.

2. A meeting of the Pastors' Society of Bergen held, when the formation of "Norwegian Pastors' Peace Society" was decided upon.

3. Connection and co-operation with the National Norwegian Peace Society sought and attained. Public

lectures delivered.

1915.

- 1. Pamphlet 1 issued and distributed over the whole country. Over 300 out of 800 ministers responded at once.
- 2. Delegates attended the meeting of the International Committee at Berne.
- 3. Took part in the Scandinavian Peace Conference at Copenhagen. A lecture delivered advocating a professorship, or docenture, in peace science at the Scandinavian universities.

4. Worked for the same thing among leading uni-

versity men in Kristiania.

5. Introduced the Norwegian Pastors' Peace Society to the general assembly of Norwegian pastors in Kristiania.

6. Pamphlet 2 forwarded to a large number of Christian societies as a proposed topic at their summer meetings.

Pamphlets 3, 4, 5 and 6 distributed to pastors of all

Christian denominations in Norway.

1916.

I. Took part in the annual meeting of the National Norwegian Peace Society at Tönsberg, convoked from the whole country. A new lecture on the subject of the professorship. A resolution adopted, by which the National Norwegian Peace Society identified itself with the idea, and sent a memorial thereon to the government.

2. Subscribed for a copy of the monthly peace organ, "Folkefred," to be supplied to every member of the Norwegian Pastors' Peace Society (then 500). The expenses up to now are defrayed by the Norwegian

Council of the World Alliance.

3. Conducted a number of public meetings, and invited all the pastors in Norway to conduct similar meetings at Christmas and the New Year in churches and elsewhere, partly for the purpose of exhorting the general public to inculcate the peace idea in their fellow

men's hearts, and partly for starting peace societies in

the congregations.

4. Sent the Committee's thanks to President Wilson for his Christian-minded initiative towards durable peace (29/12/1916).

1917.

1. Started our own periodical, "Fred paa jorden" (Peace on Earth) distributed free of charge to all pastors in Norway.

2. Conducted a few meetings (as above).

3. Took part in the conference at Uppsala under the

auspices of Archbishop Söderblom.

4. Through the National Norwegian Peace Society exhorted the teachers in Norway to form their own Peace Union (now formed in Kristiania, 1919).

1918.

1. Engaged Mr. Arnt Öksnevad as an emissary for the peace idea in Western Norway, in order to exhort

Christian people to form societies.

- 2. Took part in the annual meeting of National Norwegian Peace Society at Voss, where it was formally resolved that the attitude towards peace work should be of a deciding importance at the elections to the legislature.
 - 3. Issued No. 2 of "Fred paa jorden."

4. Arranged for public meetings and divine services on the occasion of the armistice.

5. Sent out a circular to all the pastors of all denominations to ask the congregations at Christmas and the New Year to vote for a friendly and just settlement of the peace negotiations; this was adopted by 450 pastors and 127,000 church members. (At the same time a circular from the bishops and from a private committee of men from various Christian associations in Kristiania brought in another 200,000 votes, so that more than 300,000 church members at that time have taken up their stand for peace and friendship among the nations.)

1919.

Delegates attended the Conference in London.

The General Attitude in Norway.

There is no doubt that the Norwegian people, taken as a whole, loves peace and believes in working for it. For example, the secretary of the Nobel Institute said some time ago, that he did not think it necessary to make any arrangements for inculcating peace here at all; the people were already deeply interested in all efforts for gaining ground for the peace thought.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

NORWAY.

PRESENTED MARCH 1920.

In pursuance of the resolutions passed by the International Committee at its Meeting in October 1919, the following action has been taken in Norway:—

Ecumenical Conference.

The National Committee expressed its sympathy with the proposal for an ecumenical conference of the different Christian communions, and in the next month delivered an explanation of the conference to all the pastors in Norway through its publication *Fred paa jorden*, as well as through the Press and the telegraph bureau.

Propaganda.

The National Committee has continued to issue its periodical *Fred paa jorden* and to subscribe to 500 copies of the monthly peace organ *Folkefred*, which is circulated to members of the Pastors' Peace Society.

The National Committee has had opportunities through its organization of coming into touch with nearly every congregation in the country by distributing its pamphlets. Attention is also drawn to the movement by means of the organizations of the Y.M.C.A. and Y.W.C.A., and of the teachers.

Meetings.

In the month of February we had a visit from our British friend, Dr. Henry Hodgkin, from London. Meetings were arranged through members of our National Committee in Kristiania, where Dr. Hodgkin delivered a very impressive lecture to an exceedingly interested and distinguished audience; and in Bergen, where large assemblies, consisting of Church members (in the Cathedral) and of working-men (in the People's House), were present. The Press discussed Dr. Hodgkin's addresses very fully.

We are also arranging for a visit from Dr. Gerhard Günther, one of our German friends, known to some of us, from the Biethoven Conference, as a real Christian pacifist, whom we hope will speak to the same audiences

as Dr. Hodgkin.

Peace Services.

In connection with the "Norwegian Peace Society" we have, in the last two years, arranged peace services in most of our Churches with offerings to the peace cause. Also a Church offering for the rebuilding of the Rheims Cathedral was proposed last Christmas, but the need in Austria then interfered with our proposal, and engaged all pastors in rescue work of the needy people. To this can be added that one of our Committee

To this can be added that one of our Committee members has succeeded in sending supplies of food to our German colleagues in the World Alliance to help them in their social work in Germany, thus in fact testifying to the brotherhood and real spirit of helpfulness of

our organization.

Education.

The Committee will try to use the great opportunity when the whole school system is to be reformed in our country, and will ask the Government to let the new peace ideas be represented on the school committee just to be set up. Thereby we hope to see the peace cause included in the common school books and in the elementary instruction.

League of Nations.

As our people has now joined the League of Nations we will urge upon our members and the representatives of our people to do their utmost to improve the League and make it a real league of all nations.

Labour.

In this connection we would draw attention to the introduction of Dr. Hodgkin and Dr. Günther, and to the hearty welcome accorded to them by the Socialist Association in Bergen.

Finance.

We fully agree to the importance of the National Councils of the Alliance being self-supporting. There are, however, special difficulties in our country, with its far distances and widespread population, especially as the lack of pastors to-day is great. Perhaps the situation would improve if a fully-qualified man could be found to take charge as a paid Secretary.

FREDRIK KLAVENESS.

SWEDEN.

REPORT OF THE NATIONAL COUNCIL

IN

SWEDEN.

PRESENTED MARCH 1919.

A few representatives from Sweden attended the Constance Conference in 1914, and the Swedish Council of the Alliance was definitely organized in the beginning of 1915 at a visit of Prof. Battin. At present the Council consists of the following members:—

Chairman: Archbishop Nathan Söderblom, Uppsala.

Scoretary: Rev. Knut B. Westman, D.D., Syssiomansgatan 19, Uppsala.

Karl Fries, Ph.D., Barnhusgatan 10, Stockholm.

Rev. W. Gullberg, Senator, Skövde (Swedish Missionary Society).

Rev. J. Byström, Editor (Baptist).

Rev. W. Gustafsson.

Rev. K. A. Jansson, D.D. (Methodist).

O. B. Malm, Lieut.-General (National Missionary Society).

Professor Edvard Rodhe, D.D.

Rev. Nils Widner, D.D.

Major Anders Sjosteos, Uppsala.

Of these Archbishop Söderblom and Messrs. Westman, Fries and Gullberg are members of the International Committee.

The first Chairman of the Council was Bishop K.H.G. von Schéele of Visby, who resigned that office in 1917 on account of ill-health The first Secretary was

Dr. Fries (1915-1918).

The Council is in the full sense of the word interdenominational. It includes representatives of the Established Church of Sweden as well as of the three leading Dissenter groups, Waldenströmians (Swedish Missionary Society), Baptists and Methodists, and of such other religious agencies as the National Missionary Society, the Student Movement, the Y.M.C.A., and the

Salvation Army.

In the spring of 1917 the Council sent out to the Swedish Christians the following manifesto about Christian duties with regard to international relationships:—

The world war proves increasingly to be a world calamity, and there is a universal longing for peace. Surely the time has come when it is a privilege and a duty to raise the claim for speedy and lasting peace.

Undoubtedly the deepest cause of the terrible evil that is called war is to be found in the selfish and worldly nature of the human heart that leads to a social life which makes war almost unavoidable. The transformation of social life which is necessary must, according to the Christian view, be based on the transformation of the individual at the cross of Christ. The deepening and strengthening of the Christian life of faith is what the world needs above all things. The appreciation of this fact, however, in no way excludes the necessity of direct efforts for bringing about a better order in the mutual relation of the countries.

It must be admitted that the Christians have hitherto shown too little interest in establishing a settled legal relation between the countries so as to prevent war as far as possible. For those however who take the Christian standpoint there are other opportunities for promoting peace on earth. The experience of the present time has shown that the Christian churches as yet have not clearly realized their duty of working for international friendship. They have been too much isolated from each other, and the spiritual unity which exists between those who share the Christian faith has not been sufficiently expressed and applied.

Encouraging efforts for mutual understanding have been made during the last decades, especially in the spheres of foreign missions, social work, etc. In a similar way efforts have been put forth by Christian organizations to eliminate, through mutual contact between influential social groups, some causes of misunderstanding and antagonism, especially between the British and the German nations. And at the time when the war broke out a conference was in session the delegates of which included members of a large number of churches in different countries. In spite of the difficulties connected with the outbreak of the war, there was then organized a "World Alliance for promoting International Friendship through the Churches."

The Swedish Committee of this World Alliance, which includes representatives of the principle Christian organizations of this country, wishes hereby to emphasize the importance of calling the attention of the Christian churches to the significance of the international problems and to the duty of working for their solution. They must understand that roads are opening up which, though hitherto almost untrodden, lead to large possibilities, roads on which all those who confess faith in Christ could and should go forward irrespective of political differences.

As Christians we believe "that God hath made of one blood all

nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation," and consequently we look upon mankind as one large organism, the different members of which should supplement each other and cooperate. Therefore it seems as if all Christians should be able to unite in what is being urged in this appeal, and we therefore confidently entrust this cause to their consideration and action according to their best conviction and conscience. We would then appeal to the Christian churches for earnest consideration of the following points which they should try to inculcate among their members in whatever way seems best:—

- 1. The desirability of bringing the present war to a speedy close through a durable peace.
- 2. The duty of all Christians to work through personal appeal and united organized effort for preparing within the churches the basis of the brotherhood of nations.
- 3. The importance of manifesting more clearly the bond of unity which in spite of differences holds together all those who share our Christian faith. This should be done by forming connections between different churches in the world while preserving their faithful allegiance to the Lord of the Church and to the task given by Him to each of them.
- 4. The desirability of bringing about a legal order in the mutual relation of the countries whereby war should be prevented as far as possible.

STOCKHOLM, May 12th, 1917.

This manifesto was adopted, either unchanged or with slight alterations, by the annual conferences of several religious bodies in the country, and was published, together with the resolutions passed by these conferences and some other statements from different groups of Swedish, and in one case also other neutral Christians, in a pamphlet called "Meddelande från svenska komiten," etc. It was also printed in English, French and German.

In the autumn of 1917 the primates of the three Scandinavian Churches, Archbishop Söderblom of Uppsala, Bishop Ostenfeld of Seland (Denmark), and Bishop Tandberg of Christiania (Norway), issued an invitation to an International Church Conference in Uppsala on December 14, to manifest the spiritual unity of all Christians in Christ, and to consider the duty of the Church to resist the evil passions of war, and to further

the state of mind that makes for justice and goodwill in international life. Owing to certain hindrances, the Conference was later restricted to neutral delegates only.

NEUTRAL CHURCH CONFERENCE.

This Neutral Church Conference, held in one of the buildings adjacent to the old cathedral, Uppsala, December 14–16, 1917, included delegates from Holland, Switzerland, and the three Scandinavian countries, in the first place members of the World Alliance, and can be considered as a sectional meeting of the Alliance. Begun by prayer at the altar of the cathedral, and finished with the Lord's Supper at the same place, the Conference gave solemn and inspiring impressions of Christian fraternity and firm, although humble, decisions before immense and most difficult tasks.

The larger plan of an International Church Conference was discussed and unanimously approved. The three primates were entrusted with the execution of the

plan at the earliest possible date.

The following declaration was drawn up and published for consideration and for guidance in the continued work of the Church:—

CHRISTIAN UNITY.

When our Christian confession speaks of one Holy Catholic Church, it reminds us of that deep inner unity that all Christians possess in Christ and in the work of His spirit in spite of all national and denominational differences. Without ingratitude or unfaithfulness to those special gifts in Christian experience and conception, which each community has obtained from the God of history, this Unity, which in the deepest sense is to be found at the Cross of Christ, ought to be realised in life and teaching better then hitherto.

CHRISTIANS AND SOCIAL LIFE.

The great mission of the Christian community is to be the salt of the earth and the light of the world. This the evangelical Church can and must fulfil only spiritually by means of her teaching and her life. The Church ought to be the living conscience of nations and of men. Together with Christians in all belligerent countries, we feel deeply the opposition between the war and the spirit of Christ. We therefore wish to emphasise some principal points concerning the conduct of Christians in social life.

- r. The Church, which has unfortunately not seldom laid more stress upon that which divides than that which unites, ought to enforce the ideal of Christian brotherhood, arouse and strengthen the judgment upon selfishness, and employ all its powers in the work for the removal of the causes of war, whether these be of a social, economic or political nature.
- 2. Christians ought to feel their share in the responsibility for public opinion; they ought to serve the cause of truth and love in public national and international life as well as in personal relations, and to try to understand the assumptions that lie behind the utterances, thoughts and deeds of others.

3. The Church ought to educate the nations to a higher and higher

degree of self-government.

4. The Church ought to work for international understanding and the settlement of international controversies through mediation and arbitration.

CHRISTIANS AND THE SYSTEM OF LAW.

According to the Christian conception the consciousness of right and wrong and the system of law and political order that arise from this consciousness, are good gifts from God to man. The gospel requires for its work at least an elementary legal order. Every existing form of law and justice is incomplete and requires to be developed in pro-

portion as the moral sense becomes more perfect.

For this reason the Church has in the name of Christ to vindicate the sanctity of justice and law, and to demand its further development. In the first place, the Church ought to do this with all its might within each separate country, but it is also its imperative duty to support, as far as it lies in its power, the effort for the international establishment of justice embodied in law. It ought therefore to fight against any glorification of violence and force at the expense of justice and law, and to lay stress upon the axiom that even the acts of nations and states are subject to ethical principles just as much as those of the individual, and that the commonwealth of nations ought to be built upon the principles of truth, justice and love.

The Church ought humbly to confess that it has failed in this respect, and ought to strive with all its might to rectify its shortcomings.

The different systems of law both within a single nation and between nations are imperfect and ineffective except in so far as they are inspired by a real inward moral conviction. To produce and further such a spirit of Christian brotherly love, self-control and mutual righteousness, is the foremost duty of the Church in this aspect of life.

On behalf of the Neutral Church Conference,

OSTENFELD. STØYLEN. SÖDERBLOM.

On the supranationality of missions, the Conference resolved to accept as its own the declaration made by

the Conference of Swedish Missionary Leaders, September 15–17, 1916, and to communicate this resolution to the members of the Edinburgh Continuation Committee. The declaration was worded as follows:—

The present world war has for Christian missions in all the various fields brought about disturbances and difficulties which at first caused grave apprehensions on the part of leaders and supporters of missions lest the work should be, if not entirely stopped, at least very considerably hampered. It has been a cause of satisfaction that the reflex influence on the natives has been far less injurious than one had reason to fear, and that the connection with the homelands has been maintained in most cases, though with many serious exceptions and restrictions.

Certain things that have happened, especially during the last time, have however given reason to fears that even after the end of the war such restrictions will be made in the principles which have hitherto been universally acknowledged regarding what might be called the supernationality of missions, that the latter seems in danger of being

essentially curtailed.

Evidently conditions in a way may render it necessary for a country to impose certain restrictions on citizens of another country carrying on missions in its protectorates or colonies, if it is proved or might be reasonably feared that they cause political complications or disturbances. It will, however, be fatal to the future of Christian missions if general application is given to the principle that missions in colonies should be carried on only by the citizens of the country to which the mission field politically belongs. Mission work of high cultural and religious value, which in certain cases have been carried on for generations by organisations belonging to other than ruling nations, has a claim to be continued irrespective of political conditions.

For the natives it is of the greatest importance to get to know Christianity not only in the form developed in the ruling nation, but also in other Christian peoples. It is the right as well as the Christian duty of these other peoples, according to their ability and along the paths which seem to be pointed out by the hand of God, to carry out the commandment given by Christ to all His disciples: "Go ye into all

the world and teach all nations."

The Missionary Leaders Conference, held in Stockholm September 15–17, 1916, representing all the Swedish missionary organisations, begs to appeal warmly and respectfully to the members of the Edinburgh Continuation Committee to exert their influence each in his or her own country to the effect that at the coming peace negotiations the principle of the supernationality of Christian missions may be expressly acknowledged and applied.

The three primates tried to bring together the International Church Conference, first in April, then in September, 1918. On both occasions the hindrances

were insurmountable, although much interest for the plan was shown among Churchmen of both belligerent parties. The plan was therefore postponed until after peace.

In the autumn of 1918 the Olaus Petri Foundation of the University of Uppsala arranged, on the initiative of Archbishop Söderblom, a series of lectures on Christian Unity. The list of lecturers included Dr. A. J. Carlyle (England), Professor A. Deissmann and Licentiate Siegmund-Schultze (Germany), Professor N. Gloubokovsky (Russia), Bishop Geduly (Hungary), Rev. Soulier (France), Bishop Poulsen (Denmark), Bishop Tandberg (Norway), Professor A. Hjelt (Finland), and Bishop J. A. Eklund (Sweden). Still other lecturers, from America, the Orthodox Church in Turkey, Holland, Switzerland, Scotland, and Greece have promised to come later or have sent in manuscripts of lectures on the proposed subject, each from the point of view of his own Church and nation. The various contributions, which will be published in a series of volumes in different languages, will prove to be a truly unique set of documents of very great value for the purpose of the World Alliance.

At the end of 1918 the Council issued an invitation especially to the Clergy of the National Church and the Free Churches to express their agreement with the purpose and the principles of the Alliance. The result was very satisfactory: 1,636 names were sent in. Among these were nine Bishops out of eleven in the National Church.

The Council also sent out the following statement as to the coming peace:—

"As we are certain that all the terrible sacrifices of the war will prove to have been made in vain if the reconstruction that arises from destruction is not based on Christ's principles of reconciliation, righteousness and brotherhood, we make an earnest appeal to those in authority to try to bring about during the present peace negotiations a peace in the spirit of the above principles that will, as far as possible, prevent the growth of new national hatred and desire for revenge, a peace that will lead to reconciliation and mutual confidence between the nations, a peace that will prepare the way for the dominion of love and righteousness in the world."

This statement was at first accepted by a mass meeting in Stockholm, November 17, 1918, and later by a series

of more than 1,200 gatherings of the different Churches. The reported membership of these gatherings was 294,868. Individual supporters of the statement were 15,756.

Thus the total number of supporters was 310,624.

The statement was handed over to the representatives of the belligerent Powers in Stockholm, and the desire was expressed that it might be communicated to the Peace Conference in Paris. It was subscribed by the members of the Council and sixteen other prominent leaders of Swedish opinion, including Prince Bernadotte, four Bishops, Free Church leaders, members of the Riksdag, etc.

In January, 1919, the Council sent out in the Swedish

Press the following appeal:-

"The World Alliance for Promoting International Friendship, which has organized groups in Great Britain, United States, Germany, Holland, Switzerland, Denmark, Sweden, Norway, Italy, Finland, and Hungary, has to its aim to use the spiritual influences of the Churches for the creating and strengthening of international friendship. The League of Nations, conceived as a legally ordered organization of all peoples for the purpose of securing peace to the world, of removing dangers of war, and of guaranteeing the liberty and independence of all, even the smaller and weaker States, tries to carry out this noble and blessed aim through political means.

As we are convinced that the great thought for the future has a Christian kernel, we recommend our fellow Christians to remember a good realization of the League of Nations in their prayers and efforts

for the coming of the Kingdom of God in the world."

In June 1919 the Councils of the World Alliance in Denmark, Holland, Norway and Sweden, on the initiative of the Swedish Council, sent to the Peace Conference at Versailles a memorandum urging that the Peace Treaty should make provision for the spiritual forces of a religious and moral nature that are active in the world, and specifying in particular two groups of questions which would be directly affected; firstly, that of the freedom of religious minorities caused by the transference of territories; and secondly, that of the position of Christian missions in all parts of the world.

The Memorialists submitted:-

1. That the religious freedom of minorities ought to be safeguarded in an entirely satisfactory way, and

2. That the questions concerning missions should be postponed for a special treatment, in which neutral experts might also be summoned and be allowed the possibility of oral discussion.

This Memorandum was signed by the following:—

Bishop H. Ostenfeld, Bishop of Seland; Professor Dr. F. Torm, and

Count J. Moltke, for Denmark.

Dr. J. A. Cramer, Professor Dr. J. W. Pont, Professor Mr. J. de Louter, E. Rene von Ouwenaller, Dr. J. W. Gunning, and Dr. A. M. Brouwer, for Holland.

Bishop Jans Tandberg, Bishop of Christiania, and Archdeacon C.

Hansteen, for Norway.

Archbishop Nathan Söderblom, Archbishop of Uppsala, Dr. K. B. Westman, Dr. Karl Fries, and Jakob Lundahl, for Sweden.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

SWEDEN.

Presented July 1920.

In 1919 the Swedish Council held three meetings at Stockholm. During this year two new members have been elected; Major Anders Sjosteds, Uppsala, and Sigfrid von Engeström, Licentiate of Theology, Vice-Secretary to the end of 1920. Commander J. Ogrim (Salvation Army) has left the Council, being removed to another country.

Peace Services.

The Council has addressed a letter to the chief religious communions of Sweden, exhorting them to urge the idea of brotherhood of nations when the Sunday text affords the opportunity to do so, and, if possible, to arrange special services for this purpose, e.g. on May 1st, "the holiday" of the Labour Movement.

In a message, published in the press, the Council has called on the Swedish Christians to intercede on June 1st for the hungering peoples of Central Europe, and for such a peace as could secure better conditions in the

world.

Education.

According to the resolution of the Hague Conference (No. 34), the Council has petitioned the King to take measures in order that the brotherhood of nations and the peace of the world be made an important part of the elementary instruction in religion and ethics. The Council has asked and received the permission to make a collection in all Swedish churches on All Saints' Day.

Propaganda.

As to other steps taken by the Swedish Council with regard to the recommendations of the Hague Conference may here be mentioned: No special paper exists in Sweden for the propagation of the ideas of the Alliance, but to a great extent the daily papers and the religious periodicals are used for communications from the Council. A report of the Hague Conference has been published in a series of the Olans Petri Foundation at the University of Uppsala. This series contains lectures given at Uppsala by churchmen and scholars from England, Scotland, France, Germany, Russia, etc., on the unity of the Christian churches. These lectures have been arranged by the Archbishop of Uppsala, Dr. Nathan Söderblom. The Council itself has not taken any steps in order to promote visits by foreign churchmen to Sweden.

Religious Minorities and Missions.

The Swedish Council has started a petition to the Peace Conference at Versailles which urges the following two points: That the freedom of religious minorities with regard to the exercise of their religion and to their public instruction should be duly safeguarded at the transference of territories; and that questions concerning missions should be postponed for special consideration, and that neutral authorities should also be summoned for this purpose. This petition was signed by representatives from Sweden, Denmark, Norway and Holland.

SIGFRID v. ENGESTRÖM, Vice-Secretary.

UPPSALA, April 1st, 1920.

SWITZERLAND.

REPORT OF THE NATIONAL COUNCIL

IN

SWITZERLAND.

Presented 1919.

President: Dekan O. Herold.
Vice-President: M. Ed. Quartier-la-Tente.
French Secretary: Pasteur Roger Bornand.
German Secretary: Pfarrer Jakob Keller.
Treasurer: Dr. E. Muetzenberg.

In reporting on the work of the Swiss Council, Pastor Herold has sent the following account of the

activities of the Alliance in Switzerland:-

The Committee of the Swiss Branch of the World Alliance has held, since the last conference of the churches, five sittings, all at Berne. Although earlier it had taken up a waiting attitude in the hope of a speedy end of the war with the idea that during the war nothing could be done, it has in the last year endeavoured to develop in two directions a certain

amount of modest activity.

In the first place this took the form of the issue of the Christliche Stimmen (La Voix Chrétienne), of which three numbers have appeared. Its aim is to collect from all the warring lands and make known all sorts of expressions of Christian love in the midst of hatred, and so to show that in spite of the hideous confusion many traces of noble humanity and genuine Christian fellowship appear and all kinds of voices are heard inspired by the Spirit of Jesus Christ working for a conquest of hate and a reconciliation of the peoples.

These Christliche Stimmen appear in a German and a French edition of 2,000 copies each—the German issued by Pfarrer Keller of Wattwil, the French by Pasteur Bornand of Moudon; the matter for each number is chosen by the Committee. The

issues are circulated free of cost and sent to all who desire them. At first they were sent to all pastors in Switzerland and to similar people who were likely to be interested. A special effort was made to introduce them also into the belligerent countries. Not only from Switzerland but from abroad, many expressions of approval and encouragement have come in. The expenses are covered by funds placed at our disposal by the American Church Peace Union.

At the same time earnest efforts were made in the past year to bring about an understanding among the Christian churches in order to build out from this an approximation between the belligerent peoples and to open connections with a view to the establishment of friendly relations between the churches in the spirit of Christ. First there came a step from England. In August, 1917, Mr. Dickinson in London, an enthusiast for the cause of international understanding, raised the question of conferences of representatives of the Christian churches. Since the time unfortunately appeared unpropitious for the assembling of a conference in which representatives of the two warring parties should take part with the neutrals, he proposed two separate conferences, the one in London, the other in Berlin. In the first the churches of the Allies, in the second those of the Central Powers were to come together. The neutrals were to appear at both and to act as intermediaries between the two. The programme suggested the following points:-

(1) Consideration of steps to be taken in order to stir the Christians in all lands to co-operate in awakening the feelings of international goodwill and

general reconciliation.

(2) A discussion as to how the Christian principles of righteousness and fellowship can be made effective in the solution of political questions and the permanent validity of international law and general peace.

(3) A humble search for the knowledge of the Divine Will with reference to the present conflict and

the future ordering of human affairs,

These two conferences, unhappily, owing to internal

and external difficulties, did not take place.

Our Committee proposed with regard to these latter that a general conference should take place in Switzerland. However, before anything could be done in this matter there came a suggestion from another side of such significance that Switzerland must needs yield preference to it. The bishops of the three Northern countries, Sweden, Norway and Denmark, Archbishop Söderblom of Uppsala at their head, issued invitations to a conference in Uppsala on December 14-16. All Protestant churches were to be represented. Unfortunately as the English and American representatives could not appear, the Germans were also unable to visit the conference, so that apart from the Scandinavian representatives, Holland and Switzerland alone were represented. From our side Professor Böhringer of Basel was delegated. Difficult and troublesome as the journey was, the matter seemed too important to refuse participation. Professor Böhringer was deeply impressed with the large-hearted and free and truly Christian spirit which filled the gathering. He has described the conference in No. 3 of the Christliche Stimmen. The chief question discussed was this: What can and should the Church do in order to work against hatred and mistrust between the peoples, so as to strengthen brotherly love and so avoid wars?

In Uppsala there was opened a prospect of a second and larger conference to take place this Spring. It was hoped that it would unite representatives in the first place of all Protestant churches and give testimony to the bonds of spiritual fellowship linking them. It was to give testimony that these churches, although outwardly separated, are inwardly bound together in one in the Spirit of Jesus Christ.

Our Committee was of opinion that such a conference was necessary, especially to put on record that the Protestant churches were not standing inactive in the presence of the hideous events in the world. The Committee believed, however, that Switzerland was better adapted

for a great assembly than Scandinavia, which could be reached only with difficulty. This opinion was communicated to Archbishop Söderblom, of course with the feeling that such a change should only take place through an understanding with him, since he had rendered such great services in the matter. Confidential enquiries were also made in different lands whether there was an inclination to send delegates to a small conference, which should carefully prepare the programme for a great assembly from all Protestant countries to take place in Switzerland in the Spring. In this matter Dr. Nuelsen, Bishop of the Methodist Church in Europe, residing at Kilchberg near Zurich, rendered us distinguished services. He has long been active in efforts for an understanding among the churches; he has connections in all lands, and by means of these he was in a position to take soundings everywhere.

Unfortunately the efforts were in vain. On the one side the Scandinavian bishops gave important reasons in favour of Uppsala, and they hoped to be able to give invitations to that place for September. It would have been ungracious on our part to insist upon Switzerland in opposition to their wishes. On the other side the French Protestants speedily declared that they could not at that time take part in a conference. Further, the Americans expressed themselves of opinion that a meeting was inadvisable as long as the war lasted. What was still possible in August 1915 at Berne appears now

no longer possible.

Thus the prospects of a gathering at which the subjects of the various belligerent parties take part have become very dark. It is necessary to exercise patience and to wait for the moment when it is possible to rebind the torn threads. There is no lack of goodwill, and on the one side we can reckon upon the Scandinavian bishops, and especially Archbishop Söderblom, and on the other side upon the Englishmen, and among them especially members of the Society of Friends, who long and labour that the members of Christian nations should learn again to understand one another.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

SWITZERLAND.

PRESENTED JULY 1920.

In pursuance of the resolutions passed by the International Committee in October 1919, the following action has been taken by the Swiss Council:—

Ecumenical Council.

The plan of an Ecumenical Conference has been submitted to the Special Committee for intercourse with foreign Churches of the Swiss Reformed Church Conference. Very lively interest prevails towards this plan, especially if it is meant to unite all *Protestants*. A delegate was sent to the Conference at Paris, along with a special delegate from Geneva (Professor Eugène Choisy). The proposals which have arrived recently from America (Dr. Lynch) will be discussed during the next weeks.

Propaganda.

As to our own periodical, we are reorganizing our Christliche Stimmen in order to develop it on broader lines.

It is our plan to publish pamphlets on special occasions. Visits by representatives of other Churches will be arranged in connection with other efforts towards union. For the formation of a Special Committee for Propaganda there has arisen no occasion until now.

Days of Prayer.

We submitted to the Swiss Reformed Church Conference the proposal to introduce a special day of prayer for the union of the Christian Churches and people. It is not easy to find a suitable name for it, which ought to

be brief. Might, perhaps, "Unions bettag" be suitable, also for other languages and people? (Union Day, Jour d'Union, etc.)

Education.

We shall endeavour to make the ideals of the World Alliance known among the young people, and we hope to introduce gradually some sentences and chapters concerning these into the school books. We shall try to win the ministers to speak about the subject in their religious instruction and children's services.

League of Nations.

The promotion of the League of Nations will be served by the next issue of the *Christliche Stimmen*. Many sermons and lectures are being devoted to the same cause.

Labour.

We are trying to establish connection with Labour, Students' and Women's organizations. Definite results have not yet been reached. It is not yet possible to report about these negotiations.

Membership.

By means of our *Christliche Stimmen* we expect to win a large number of members for the World Alliance.

BELGIUM.

REPORT OF THE NATIONAL COUNCIL

IN

BELGIUM.

PRESENTED JULY 1920.

Although the special conditions and the state of public opinion in Belgium have rendered it almost impossible to carry on any organization or effective propaganda work for the ideals of the World Alliance during the past year, the Belgian Council is looking forward to the possibility of greater activity as soon as circumstances make this practicable. World Alliance literature in the French language is especially needed, and it is hoped that the publications of the French Council of the World Alliance will be available also for use in Belgium next year.

The following delegates to the meeting of the International Committee at St. Beatenberg have been

appointed by the Belgian Council:-

Pasteur P. Rochedieu. Pasteur François Busé. Pasteur Aloys Gautier. Pasteur Henri Anet.

FINLAND

REPORT OF THE NATIONAL COUNCIL

IN

FINLAND.

PRESENTED 1919.

The Finnish Committee for the "World Alliance for International Friendship through the Churches" was formed in the Autumn of 1917.

The members of the Committee are the following: -

Professor Arthur Hjelt, D.D., Chairman, Helsingfors, Jungfrustigen 2.

The Very Rev. J. A. Mannermaa, Dean of Uleaborg, Uleaborg.

The Rev. Erkki Kaila, D.D., the Vicar of Northern Finnish Parish in Helsingfors, Annegatan 14, Helsingfors.

The supplementary members :-

The Rev. Uuno Paunu, D.D., the Vicar of the Parish of Walkeala, Walkeala.

The Rev. Edwin Wiren, the Assistant Chaplain at the Deaconess House at Helsingfors, Kammiogatan 9, Helsingfors.

The Secretary of the Committee:—

The Rev. Aleksi Lehtonen, B.D., Nylandsgatan 23B, Helsingfors.

The Committee was approved as a branch of the League of the Churches in the North at the Conference of delegates from the Northern Churches held at

Copenhagen on the 19th November, 1917.

On the 1st December, 1918, the Committee published a call to the Church people of Finland to prayer for righteous peace and for social and international goodwill. In December, 1918, intercession services in connection with these subjects were held in Helsingfors. The visit of the Archbishop of Uppsala in Finland in March, 1919, served to strengthen the ties connecting the Church of Finland with the World Alliance of the Churches.

SECOND REPORT OF THE NATIONAL COUNCIL

IN

FINLAND.

PRESENTED JULY 1920.

The work of the Council has been mainly directed to the furtherance of co-operation between the Northern countries. The International Committee for the four Northern National Churches had a Conference Westerbygaard, Denmark, in August 1919. This Conference was attended by five members of the Finnish Committee, and two of the Finnish representatives, viz. Professor Arthur Hielt and Doctor Erkki Kaila, gave lectures on the conditions of the Church of Finland at present. The Finnish Council has also been in consultation with the Rev. Pastor Irbe, from Latvia, and the Rev. Luther, from Esthonia, concerning their respective Churches, but the actual co-operation of the Churches has not been possible owing to the irregular state of things in the Baltic regions. It may be mentioned that the Theological Faculty of the University of Helsingfors was represented by Professor Antti J. Pietila at the first National Church Conference of Esthonia in September 1919. The wider international intercourse has been limited to the representation of the Finnish National Council at the Hague Conference in October 1919, and to correspondence with individual members.

On January 18th, 1920, there was celebrated, at the instance of the Northern Westerbygaard Conference, a day of thanksgiving and intercession in the Scandinavian countries and Finland, on account of the independence and freedom of Finland. The aim of the thanksgiving day was also to promote the strengthening of the sense of unity between the Northern Churches and nations.

The work of the Finnish Church for promoting international understanding is mainly done by some free organizations, such as the Y.M.C.A. and the Y.W.C.A.,

the Student Christian Movement, and the first Christian Social Settlement in Helsingfors, Finland. Several of the chief functionaries of these organizations are members of the Finnish National Council. With regard to the resolution concerning the co-operation with the Labour Movement passed at the Hague Conference, no official relations have as yet been established. Some efforts have, however, been made in that direction mainly through the above-named Christian Social Settlement, the warden of which is the present Secretary of the National Council; in the Settlement people representing various political and social opinions are in co-operation, and much attention has been given to questions bearing upon international relationships.

The movement towards the "Christian International," initiated and led by the Baroness Mathilda Wrede and the Rev. Uno Wegelius, has also been organized and is

making good progress.

The members of the Finnish National Council have hitherto been Professor Arthur Hjelt, D.D.; Rev. Erkki Kaila, D.D.; Rev. Uuno Paunu, D.D.; Rev. J. A. Mannerman, Dean of Uleaborg; Rev. Yrjö Loimaranta, B.D., late Dean of Nyslott; Rev. Edvin Wiren, Head of the Deaconness House, Helsingfors; Rev. Aleksi Lehtonen, B.D., late Secretary. Now the Council has added to its number the following persons: Professor Jaakkp Gummerus, D.D.; Professor Antti J. Pietila, D.D.; Rev. J. A. Björklund; Rev. S. W. Roos; Rev. Paavo Wirkkunen, D.D.; Rev. G. Storgärds; Mr. G. O. Rosenqvist, M.A., B.D.; Miss Siiri Loimaranta, of the Y.W.C.A.; and the Rev. Sigfrid Sirenius, present Secretary of the Council.

(Signed) ARTHUR HJELT, Professor,

Chairman.

SIGFRID SIRENIUS, Pastor,

Secretary.

HUNGARY.

REPORT OF THE NATIONAL COUNCIL

IN

HUNGARY.

PRESENTED JULY 1920.

A National Council has been formed in Hungary composed of the following members:—

Bishop Alexander Raffay. Bishop Alexis Petri. Rev. Janos Viktor. Prof. L. A. de Boer.

Dr. Aladar Szilassy. Mr. J. Jozan. Dr. Alex. Nagy.

Professor Eugene Sebestyen.

Mr. Hans Pelenyi.

The following are officers of the Council:—

President: Bishop Alexander Raffay. Vice-President: Dr. Aladar Szilassy.

Joint Secretaries: Rev. Janos Viktor and Professor Eugene Sebestyen.

LETTLAND.

REPORT OF THE NATIONAL COUNCIL

IN

LETTLAND.

PRESENTED JULY 1920.

The National Council of the World Alliance in Lettland was founded in Riga in September 1919 by the pastors and members of the Evangelical Lutheran Church in that place. Soon afterwards Pastor K. Irbe was sent as the representative of Lettland to attend the meeting of the International Committee at The Hague. When he returned his report about the work of the World Alliance was received with much interest by the Government of Lettland, and was printed in the Govern-

ment newspaper (Waldibas Wehstnesis).

In the past year we have not been able to do much to further the principles of the World Alliance, for the following reasons:-We had to fight on two frontsagainst the Germans in the South, and against the Russian communists in the East—and so long as we were unceasingly fighting against foreign troops who ransacked our country there was no possibility of bringing nations together in a friendly way. We are now in sight of peace, and after that we shall be able to continue earnestly the work of promoting the ideas of peace in our poor and much-afflicted country. I may state that in the fundamental principles of the laws which the Constituent Assembly of Lettland has formulated (of which Assembly the President of this Council is a member) the following sentence appears: "The development of national sentiment in the schools should be inspired by the spirit of the brotherhood of nations."

This Council consists of the following members:—

President: Pastor K. Irbe, Member of the Consistory and of the Constituent Assembly.

Secretary: Mr. W. Raiskum, Director of the Department of Forestry.

Members.

K. Beldau, Pastor in Wolmar.

E. Berg, Pastor and regimental preacher in Riga.

A. Dahwid, Member of the Court of Justice in Mitau.

O. Erdman, Provost in Riga.

K. Freundenfeld, Pastor in Riga.

T. Grünberg, Pastor and Director of the High School in Windau.

W. Maldons, Vice-President of the Consistory. P. Poelchau, Vice-President of the Consistory.

Members of the International Committee.

Pastor K. Irbe. Mr. W. Raiskum.
Pastor W. Maldons. Mr. A. Dahwid.

W. Raiskum,

Secretary.

GREECE.

REPORT OF THE NATIONAL COUNCIL

IN

GREECE.

PRESENTED JULY 1920.

In pursuance of a visit paid by Dr. Nasmyth, the International Organizer, in April 1920, a Council has been formed in Greece with a Committee consisting of the following:—

Professor Rev. Chrysostome Papadopoulos, D.D. Professor Hamilcar Alivisatos, D.D. Professor Gregory Papamichael, D.D. Professor Konstantin Dyobounistes.

The following are the officers of the Council:-

President: Professor Rev. Chrysostome Papadopoulos, D.D.

Secretary: Professor Hamilcar Alivisatos, D.D.

AUSTRIA.

REPORT OF THE NATIONAL COUNCIL

IN

AUSTRIA.

PRESENTED 1920.

The Austrian Council was established by two inaugural sittings, which took place on the 10th and 14th of June, 1920, on the suggestion of Dr. George Nasmyth. Some pastors and laymen of the Lutheran and Helvetic Churches were present, and resolved to promulgate the idea of promoting international friendship through the Churches.

The officers of the Austrian National Council are as

follows :--

Managing President: Prof. D.theol., Dr.phil. Karl Beth, Wien VII, Zitterhofergasse 8.

Secretary: Dr.phil. Marianne Beth. Treasurer (provisional): Dr. Küzmany.

The other members of the Council are:-

Pfarrer Julius Antoniús. Prof. Karl Aúst. Dr. jur. Theodor v. Gúnesch. Prof. Joh. Haberl. Superintendent Dr. Otto Melle. Prof. Dr. jur. Joseph Redlich. Generalsekretär Schob. Pfarrer Erich Stöckl. Pfarrer Emil Wolff. Pfarrer Gustav Zwernemann.

Vicar Fischer.

Members of the International Committee:-

Professor D. Dr. Karl Beth, Wien VII, Zitterhofergasse 8. Curator Advocat Dr. Theodore Gunesch, Wien I, Grunengergasse I. Prof. Dr. Josef Lorenze, Wien. Professor Dr. Joseph Redlich, Wien XIX, Armbrustergasse 15.

CZECHO-SLOVAKIA.

REPORT OF THE NATIONAL COUNCIL

IN

CZECHO-SLOVAKIA.

Presented July 1920.

The Czecho-Slovak Committee of the World Alliance for Promoting International Friendship through the Churches was founded on June 8, 1920, in Prague, in the presence of the International Organizer, Dr. G. Nasmyth, and the Rev. J. H. Rushbrooke, of London.

The idea of international friendship on a religious basis was nothing new for the representatives of the Church of Brethren in Bohemia and Czecho-Slovakia in general. It will be interesting to know that in 1915, the year of the 500th anniversary of John Hus's martyrdom, when international hatred was at its height, a meeting, called to consider the best way to celebrate that important event, considered a proposition to the effect that it would be the task of the Brethren Church, as soon as the war was over, to induce all Churches to start a world-wide organization upon the basis of religious brotherhood in the sense in which the historical Unity of Brethren of Bohemia had worked, and the first Protestant king, George of Podebred, had been elected in Bohemia.

It will be interesting for the originators of the World Alliance to know that in 1919 a plan was conceived in our Church to invite all Protestant Churches to attend in Prague an "International Congress for Promoting Brotherhood of Men and Nations" summoned to commemorate Hus's anniversary in 1920, and this plan was only abandoned when we heard of the meeting of the World Alliance. So it is natural that our Church is willing to collaborate with all her might in the great work of international understanding.

The Czecho-Slovak Committee consists of the following members:—

President: Bishop Dr. jur. Janoska, of Lipstovsky sv. Mikulas, Slovakia. Vice-President: Rev. Jindrich Schiller, Pastor of the Evangelical Church of Moravian Brethren, Prague II, Halkova 5.

Second Vice-President: Rev. D. Dr. Ferdinand Schenner, Senior Pastor

of the German Evangelical Church, Brno, Moravia.

Secretary: Rev. Prof. Francis Žilka, Officiating Vice-Superintendent of the Brethren Church, Professor of the Hus Faculty, Prague, Vinohrady 1470.

Treasurer: Dr. Josef Hromadka, Professor of the Hus Faculty, Prague-

Smichov, Karlova 26.

Members:

Rev. Josef Soucek, Senior, President of the Synodal Committee of the Brethren Church, Prague II, Klimentska 18.

Dr. Antony Bohac, Ministerial Secretary, Prague.

Dr. Ferdinand Hrejsa, Superintendent of the Brethren Church, Professor of the Hus Faculty, Prague I.

Mr. Vasil Skrach, Personal Secretary of the President of the Republic, Prague Castle.

Bishop Samo Zoch, of the Evangelical Lutheran Church, Modra, Slovakia.

Rev. Fedor Ruppeldt, Pastor Turc. sv. Martin, Slovakia.

Rev. J. Osusk, Professor of the Theological Academy, Bratislava, Slovakia.

Rev. Martin Razus, Pastor, Bratislava.

Ing. Igor Ruppeldt, Bratislava.

Mr. Vaculik, Baptist Preacher, Lipt. sv. Mikulas.

Rev. Alois Adlof, Preacher, Congregational, Prague II.

Rev. D. Dr. Rob. Zilchert, Senior Pastor, German Evangelical, Prague II.

Rev. G. Wohrenfennig, Senior Pastor, Jablonec n.N. Rev. Lic. Kamillo Feller, Pastor, Karlovy Vary.

Dr. Gustav Farsky, Ministerial Councillor, Prague, for the Czecho-Slovak Church.

SERB-CROAT-SLOVENE STATE.

REPORT OF THE NATIONAL COUNCIL

IN THE

SERB-CROAT-SLOVENE STATE.

PRESENTED JULY 1920.

Dr. Nasmyth, the International Organizer of the World Alliance, visited Belgrade in June 1920, and encouraging progress was made towards the formation of a Council, including the Greek Orthodox and Protestant members.

The following are the Officers of the Council:-

President: The Metropolitain Illarion Rodonič.

Secretary: Dr. Voyslav Janitch.

Secretary for Protestant Churches: Pfarrer Samuel Schuhmacher.

JAPAN.

REPORT OF THE NATIONAL COUNCIL

IN

JAPAN.

PRESENTED JULY 1920.

During the early part of 1920 steps were taken in Japan to form a Japanese Branch of the World Alliance, and after conferences with some of the representative Christian leaders in this country, an informal conference was called on April 10th, at which the formation of a Branch was thoroughly discussed and unanimously endorsed.

At the Annual Meeting of the Japanese Federation of Churches attention was drawn to this movement, and the discussion revealed keen interest in the Alliance, and shortly afterwards a second Conference took place at the National Y.M.C.A., at which the developments of the past few weeks were reviewed, and a unanimous decision reached to proceed definitely with the formation of the Branch.

It was resolved to hold a meeting on the 10th of May for this purpose, and a message was sent to the International Committee to the effect that the organization of the Japanese Branch of the World Alliance was assured.

On May 10th it was decided that all members present at that meeting were to take responsibility for personal interviews and the sending of personal letters to representative Christian leaders of all the religious denominations in Japan. It was also decided to hold the inaugural meeting in June, at which the organization would be completed, and to ask Dr. Gilbert Bowles to represent the Council at the meeting of the International Committee to be held at St. Beatenberg, Switzerland. He was also given authority to act for them in appointing another representative in case he should find anyone in England or on the Continent able to attend.

GILBERT BOWLES.

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